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Poetry.

For the Churchman.

"O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee."—*Burial of the Dead.*

Warm hues of sunny loveliness
On every side appear,
And richly breathing melodies
Are softly floating near,

We look abroad on this bright earth,
The brighter sky above,
Exulting in the golden dreams
Of youthful hope and love.

We watch the coming of the stars
And bless their holy light,
And cherish every gentle flower
That blossoms in our sight.

Glad visions with their radiant gleams
Tinge all our future years,
One long, triumphant, joyous scene,
Life, glowing life appears.

As sudden shadows dim the sky,
So sweeps a passing breath
Across the sunlight of the soul
And darkly whispers—death!

Ah yes, the solemn hour will come,
When these dim eyes shall close
On every loved and lovely thing,
And in the grave rspose.

The hour will come, when we no more
The gentle words shall hear,
Of lips, whose tones have ever been,
Sweet music to our ear.

The hour will come, when these weak hands
Shall lose their failing grasp
Of hands we folded in our own,
And loved for years to clasp.

The last sad kiss on our cold brow—
The last sad farewell said—
The pale face shrouded from the sight,
And we are with the dead!

Oh Saviour! in that awful hour,
When earthly love is vain.
Send thou thy ministering angels down,
To succour and sustain.

Let whisperings of the better land,
Of our immortal home,
Soft shadowings of thy mercy, Lord,
To soothe our spirits come.

Eternal Judge! by thine own death,
Thy bitter agony,
O suffer not our souls to fall
At that last hour from Thee.

J. C. C.

From the English Churchman.

DR. HOOK'S PLAN OF POPULAR EDUCATION.

SIR,—I have read with the interest which is merited by any communication from Dr. Hook, the extracts given in your last number from his late pamphlet on Education. If those extracts, as I doubt not, sufficiently convey the essential characteristics of his proposed system, it certainly seems to me liable to some serious objections in point of principle. It appears, indeed, closely to resemble the Government scheme of Education in Ireland, and to be subject to the same kind of objections which that scheme has so long been felt to incur.

I am not about to discuss the question of the exclusive or pre-eminent claims of the Church on *the State* in this matter. I am not, indeed, at all prepared to admit the very sweeping maxims which Dr. Hook has announced on that subject; to regard the Church as related to the State merely as any other Corporation; or to hold that the State has no greater obligation to sustain and encourage the Church—the one old traditional Church of Christ in the land—than it has to encourage the growth, and enlarge the resources, of any religious sect whatever. This language is not new to me from other quarters; but I confess I cannot without some surprise and regret, find Dr. Hook giving the weight of his valued and authoritative suffrage to such tenets. To hesitate in receiving them may be styled, *establishmentarianism*, or any similar designation, at pleasure; it appears to me to be simply the politics of Catholicity from the days of Constantine the Great to the present. That the fact of uniform taxation (to which Dr. Hook alludes) confers no uniformity of religious rights, has been too often shown to make it necessary to re-open the question. What, indeed, can be conceived more startling or inadmissible than the broad principle that the State cannot aid the Church of Christ in any civilized country, (for all such are supported by taxation) without being equally bound to uphold avowed Atheists or blasphemers of Christianity, wherever such miserable religionists contribute to the taxes.

But I do not delay upon this. The difficulties which he seems to overlook are more direct and immediate.

"To effect this object" (of securing both Catholic and Anti-Catholic religious training for the people, of which he has just before spoken,) he tells us—"there should be attached to every school thus established by the State, a class-room, in which the clergyman of the parish, or his deputies, might give religious instruction to his people on the afternoons of Wednesday and Friday; *another class-room being provided for a similar purpose for dissenting ministers.* Suppose this to be done, in addition to requiring of the children an attendance at some Sunday School," &c. And this he calls "a sacrifice not of principle, but of prejudice."

Dr. Hook seems to propose that these establishments for education shall be sustained (and, if so, I presume in many cases partly erected also,) both by voluntary endowment and by compulsory taxation. The system is, at all events, proposed as one which the Clergy may cordially invite the State to institute; it is a clergyman, and a very distinguished one, who exhorts the Government to do so, and therefore regards such an establishment, taken as a whole, as an object of conscientious desire. The schools are to be recommended, upheld, visited, shared in, and, in the most important department, carried on, by the Clergy. It is the Clergy whose unanimous, or at least, earnest and general desire, is to induce the State to constitute such schools. The Clergy themselves may, of course, be expected to contribute considerably to their maintenance; for what object of conscientious charity is there to which they ought not, and do not contribute? Or, how should it not be right for them to contribute to what they are here called on *deliberately to approve and recommend?* Let us now reflect what this involves.

Each of these schools is to comprise a special provision—a place and time specially set apart—for instruction in certain varieties of religious belief which churchmen hold to be heretical and damnable; I speak strongly, because it is at once manifest the principle of the system admits of no limitation; it would be impossible—on Dr. Hook's own reasoning palpably unjust—to exclude any variety of religious teaching whatever. For example, the clergyman is to aid, by his urgent recommendation, and exertions, and sympathy,—the Lay Churchmen to support, by his patronage and interest,—an establishment in which, at stated times, and in a stated place, expressly built and set apart for this sole purpose, certain children are to be taught to deny the deity of the Lord of glory, or to worship the Eucharistic elements as very and substantial God, or to reject or ridicule the whole frame-work of the Catholic Church. The clergyman, or Lay Churchman, knows that this is to be done; the school is to give *special facilities for its being done, which would not otherwise have existed;* it is an essential part of the scheme of the school which he supports, upholds. encourages, that it shall be done. The clergyman not only binds himself not to speak the truth to dissenting pupils, and to leave them to "the traditions of their parents," as Dr. Hook expressively calls them,—an alienation of his own rights which it is very questionable whether he has authority to make; but he actually supports—he is now urged to implore the State permanently to settle an establishment in his parish in which it is an express provision that opportunities shall be secured for the teaching of perilous heresy.

I am at a loss to detect the distinction between aiding in the establishment of an Unitarian class-room and that of an Unitarian meeting-house. When the clergyman, in order to get a parish Church built for himself, shall be justified in offering to make it over, at stated times, to the teacher of any popular heresy in his neighborhood, or to allow a chapel to be appended to it for that purpose, I believe he will be justified in making a similar education petition to the State; but hardly till then.

I write, Sir, from Ireland, where, for many a long and weary year we have labored under a difficulty which Dr. Hook seems hardly to have even conceived. It only shows how little the real and conscientious hardships of the Church in this island are known, (partly, I must admit, through the folly of its ill-informed or injudicious vindicators,) that an obstacle so long canvassed here does not seem even to have occurred to this very able and energetic person.

My own impression (if I might venture to express it upon a question so complicated, difficult, and disputed,) has long been that there are only two feasible and honest courses for the State to pursue, or the Clergy to recommend, in this matter of education. Real religious schools, in which the Church shall be the recognized teacher; or absolutely secular schools, in which the religious element shall be altogether postponed. Nor can I see any objection to the existence of both these systems under State countenance and support. But I dread the attempt to deal with religion in any way but one; and I am sure that all experience has proved its ill-success. The result in Ireland has been simply that the most unscrupulous parties—the Romanists and Presbyterians—have seized the whole magnificent State endowment; though, even with the Romanists, the greater part of a whole province, under one who passes for the ablest prelate among them, has never yet connected itself with the State system.

Still, with us in Ireland, there would be only the difficulty of adopting, in our distress, a system already established against our earnest protest—which some have thought it within our competence in pressing emergencies to do;—with the English branch of the Church, should it signify its general approbation of the scheme now laid before it, there would be all the responsibility of a system established at its own suggestion.

July. 20, 1846. I am, Sir, &c., &c., B.

ST. ASAPH AND BANGOR BILL.

The Bishop of Oxford said it was with considerable reluctance he rose to address their lordships at that late hour, and after so many of his right rev. brethren had already spoken; but he must beg to trespass on their time for a few moments before they came to the vote on this important question. He more strongly felt the necessity of doing so, on account of the speech that had been addressed to their lordships by the noble earl (Earl Grey.) That noble lord had changed altogether the ground of the opposition to this the measure. (Hear.) He had changed altogether the ground of opposition taken by the noble marquis (the Marquis of Lansdowne.) In opening the question to that House, the noble marquis had taken this gronnd,—that they ought to abide by recommendation of the Ecclesiastical commissioners, who had maturely weighed this matter. The noble earl did, in general words, endeavor to shelter his opposition to the bill under the self-same shield; but the noble earl distinctly confuted every thing the noble marquis had urged. (Hear, hear.) The noble earl said their was a great want of parochial clergy, and he could not consent to the bill because he was anxious to see the funds taken from the bishops given to the parochial clergy. But this was a total departure from the recommendation of the Ecclesiastical Commission. They went on the opposite principle, namely, that they would not take from the estates of the bishops and convert the fund so gained to another—a very important, certainly, but still a totally dissimilar purpose,—the support of the parochial clergy. The Ecclesiastical Commissioners had to administer two funds, one for improving the payment of the clergy, and the other for making the episcopacy of England more efficient. Now he thought it of considerable importance that the grounds of this motion should be distinctly understood, and after the speech of the noble earl it was absolutely essensial; till that time, he had thought the question was confined to the principle the noble marquis (Lansdowne) had stated. For much that the noble marquis had advanced, he felt truly and sincerely grateful; but the pleasure and gratitude he felt were in some small degree diminished, when the noble earl endeavored to explain away and unsay what had been stated by the head of the government. It was with the greatest regret he had heard the qualifications and retractions from the speech of the noble marquis. The noble marquis took the common ground, that the commissioners had thoroughly considered the whole subject; one word as to this argument; it had two distinct phases of application;—the commission included a proportion of the Episcopal bench; that gave weight to its recommendation; but he would remind the House that when they came to the details, they found the right rev. primate had not given his vote at all,—that the vote of the second prelate would be given in favor of the motion,—and as to the third right rev. prelate, the Bishop of London, they had heard his speech upon the question. Their lordships had heard a right rev. prelate say, with the moral courage for which he was distinguished, that he agreed to the report, because he was frightened out of that common sense which should have led him to a different conclusion. The right rev. prelate added that there should be no present deficiency in the payment of the Bishop of Manchester; he said he would pledge himself that the deficiency should be made up. (Hear, hear.) After-thoughts and wider experience had brought the individual members of the commission whose authority had been pleaded round to the other side. Then it was said, the report of the commission was a great whole, and must stand or fall together. A noble lord argued that it was improvements introduced by this commission which had reconciled the people to the Church of England. But so far as regarded most of the sees, the alterations were still in futurity; there was only a recorded judg ment, under certain circumstances such and such things were to be done. But the recommendation in the present instance was but a collateral recommendation, so that the argument from the grand totality of the report fell to the ground, just as the argument from the individual weight of the members of the commission. Before the time had elapsed when the changes were to be effected, the very commissioners changed their mind. Their lordships were called upon to give this question a fair consideration, and to pronounce a just decision, as if *de novo*, for the recommendation had not been carried into effect. Instead of reversing the decision of the right rev. prelates upon the commission, their lordships were helping them to carry out those second thoughts which experience taught men were the best. The real question was, should there ever or should there never be an increase of the English Episcopate. It had been said that if such an increase were to take place it would follow the affirmation of a proposition that the number of English Bishops should be increased. The whole experience of all men, in all matters of policy, pointed to an opposite conclusion. A great existing institution like the Church of England was to be amended, not by affirming certain abstract principles which were afterwards to be carried out by one grand and comprehensive measure, but by removing admitted abuses and meeting admitted wants. It was admitted on all hands that it was for the interest of religion that a bishopric should at once be established at Manchester. Before the Reform Bill was introduced, what was it that irritated the public mind more than anything else?—The refusal to give representatives to the town of Birmingham. And so let the House affirm, in this particular instance, that they would not admit an increase of the English episcopate. Such a resolution would be taken by the mass of the people in the broadest sense. The noble earl (Earl Grey) admitted that he had no objection to an increase of bishops; but still, he treated the question as a matter of theory; and it would generally be found that men who most warmly embraced such obstructions were, when the question became a practical one, the very last to carry out the ideas in which they had at one time acquiesced. (A laugh.) On the other hand, the noble Earl had stated that there was something which made the increase a practical impossibility. Another argument had been used which pointed in the same direction. It was said that, granted an increase were wanted, yet when these two sees were so very small, why should they be retained? They extended over a space of 3,000 square miles, broken with mountain chains; the people peculiar in their habits and language, peculiar in their poverty, peculiarly needing the shepherd's care and the pastor's diligence. The criterion applied to this question was taken from the existing state of English dioceses. On the continent what was the number of bishops of the Roman Catholic persuasion agreeing with the members of the Church of England in holding episcopacy of apostolical origin? In France, before the Revolution, for 28,000,000 of people, there were 145 bishops, since the Revolution, for a population twice as large as that of England, there were three times as large a number of bishops. For 10,000,000 or 12,000,000 of a population in Spain, there were sixty bishops. But these, it would be said, were Roman Catholic countries. But coming to this country and to those true-hearted men whom he loved and venerated in his heart, the Reformers in the time of Henry VIII. and Elizabeth, did any one recollect the sermons of Bishop Latimer, in which he said that the few bishops raised them to such a height above the people, as to deprive them of the power of exercising the functions which were inherent in the episcopate, and that the first measure of reform for England must be an increase of the number of bishops? This was not a beautiful abstraction. It was proposed in the time of Henry VIII to institute twenty new sees. That was when there was a population of 4,000,000. Why the sees of London, Chester, and York now contained a population of 5,000,000. Then an argument had been urged on the ground that great facilities now existed for locomotion: that the cathedrals of Bangor and St. Asaph were united by a railroad. This argument rested on an erroneous estimate of what was the true office of a bishop. (Hear, hear.) It was not by passing rapidly from place to place, or by solving legal questions with which the clergy might be embarrassed, that a bishop was to carry out and make really felt what was the truth, strength, and one prevailing object of his office. What were the duties and what was the character required of a Christian Bishop? That he should be foremost in every work of a faithful minister, that he should be a pastor of pastors, that whenever want was most galling or disease most prevalent, or whenever the gospel, with its tidings of salvation, was to be pressed upon the attention of the needy and reluctant, the bishop should lead the way. How were the bishops to do this when their days and nights were so occupied with the outward administrative parts of their office—when they were allowed to be so oppressed with secularity? No man could look into the prevailing state of things without seeing that some new, greater, and more persevering effort must be made to leaven the people with Christian principles, otherwise the laws of the land in a season of difficulty would be but cobwebs. The experience of all times showed that a pre-requisite to the increase of the clergy was an increase of the bishops. Their labors in the West Indies were in vain till a bishop was sent there, when a clergy grew up such as had never been previously known. So in the other colonies. If they believed this system to be of God, let them show something of faith in its efficacy. If they made an effort themselves, they would find a voice from their people cheering them on; and they would be enabled to endow and otherwise to carry out their objects. Nothing could more strengthen Her Majesty's Government than for the noble Marquis to give a hearty support to this measure. He hoped for the support of other members of their lordship's House. He thought indeed, he was entitled to expect the votes of noble lords of another persuasion from that of the majority of their lordships; noble lords who conscientiously dissented from the Church of England; he asked for their support, because they (the supporters of this bill) were not calling on Parliament to give money to the Church of England, although it was the Church of 15,000,000 out of 18,000,000 of the people; they were only asking to be armed with the power which the Church to which those noble lords themselves belonged possessed, of increasing its material establishment. For the sake of the common truths which they held together, he asked them not to impede the objects of the supporters of this bill, when they sought to increase the machinery of the Church and purify the establishment. (Hear, hear.)

SOCIAL AND CHARITABLE INTERCOURSE.

No doubt, in some respects, our Lord's peculiar character as a prophet makes his example somewhat different from the case of common persons. He is not mentioned as doing many things which we, in the mere discharge of our common duties, not only may, but must do. We cannot, nor ought we, in a literal sense, to *go about* doing good; we have our own homes, and our own settled calling; and it would be only producing wild confusion, if we were all to think of deserting them. Yet still our Lord's example is applicable to us all, more or less: it teaches us what sort of employment is always, perhaps, so far as we can pursue it, the most useful to our souls; it shows us, at any rate, what business there is which we can none of us safely neglect altogether; for that which Christ did *always*, Christ's servants cannot certainly be justified if they *never* do. And this business consists in mixing with others, not in the mere line of our trade or calling, and still less for mere purposes of gayety; but the mixing with others, neither for business nor yet for pleasure, but, in the largest sense of the word, for *charity.*

It will, then, be seen how many persons there are who have need to be reminded of this duty. They who really live mostly to themselves are, indeed, in these days very few; and embrace only that small number of persons whose time is principally spent in study; that is, men who are devoted to literature and science. But those who, while they mix with others, yet do it in the line of their business, or for pleasure's sake, include a very large portion of the world indeed. Statesmen, lawyers, soldiers, sailors, tradesmen, merchants, farmers, laborers, all are necessarily brought much into contact with their fellow-men; there is no danger of their living in loneliness. And persons of no profession, the young, and women of all ages, in the richer classes especially,—they, too, desire society for the pleasure of it; they think it dull to live out of the world. Yet it is very possible that neither of these two large classes of people may mix with others in the way that Christ mixed with them; they may do it for business or for pleasure, but not for *charity.* And I said that I used the word *charity* in its largest sense, meaning by it, "a desire to do good to others in body or soul;" for it is by no means right to confine it to that narrow sense only, in which it merely means, "relieving the bodily wants of the poor."

To those then who are not inclined to be idle,—but who, whether from necessity or from activity of mind, are sure to have plenty of employment; nay, who may be so much engrossed by it that it leaves them, as was the case with Christ, "no leisure so much as to eat,"—it becomes of great consequence, not only that they should be as busy as Christ was, but that part of their business, at least, should be of the same kind; not only that they should be fully employed, but that their employment may, in part at least, be of that sort, as when they fail, may cause them to be received into everlasting habitations.

A vast field of consideration here opens before us; as vast, indeed, as the various situations which men fill in the world, and the various ways in which they may do works of charity. But it will be better, perhaps, to choose such points, out of the multitude which might be noticed, as seem most likely to suit our particular circumstances here.

With us, either at this moment, or in a succeeding part of our lives, labor is likely to take the form of reading or study. Our notions of work are mostly connected with books: if our employment be at any time so great as to shorten our hours of food and rest, it will generally be the employment of our intellects. Our station in life makes this to be particularly our case; and the state and tendencies of the world around us will make it still more so. What was accounted great learning some years ago, is no longer reckoned such; what was in the days of our fathers only an ordinary and excusable ignorance, is esteemed as something disgraceful now. In these things, as in others, never was competition so active,—never were such great exertions needed to obtain success. Those who are in the world know this already; and if there are any of you who do not know it, it is fit that you should be made aware of it. Every profession, every institution in the country, will be strung up to a higher tone; examinations will be more common and more searching; the qualifications for every public, and profitable, or honorable office, will be raised more and more. And this *will be*, certainly, and no human power can stop it; and I think, also, that it ought to be. Undoubtedly knowledge is good, and, in the general improvement in our faculties, I know not where we ought to desire to stop. I know not that our bodies can be too strong and active;—I know not that our knowledge can be too extensive, or our perception of truth too clear. But, "everything in its own order." While pursuing so hard a course of study,—while apt to be so engrossed with these exercises of the intellect,—while the leaves of the trees are growing out into such beautiful luxuriance,—what is to become of the fruit? What is to become of that part of us which is fitted for more than earthly happiness; to which Christ has offered and opened the ability to be forever happy, to be loved by God, and to love him eternally? There are two parts of our nature, which are, in a manner, the very seed of eternal life:—our feelings of humility and love. What will become of us if the strong and intense pursuit after intellectual excellence smother these? We know that "knowledge is power," and that the consciousness of power is most apt to engender pride; nay, in all but God, it is pride already, if it be not tempered with the conciousness of weakness. But this sense of weakness is least of all present to strong minds when employed in study. While acutely discovering truth, or eloquently enforcing it, they feel a great power within them; a power which common men do not possess, and which, like all other rare qualities, the multitude who have it not themselves admire. This naturally feeds pride, and so stifles humility: and the same thing is likely to happen with charity. In reading we are of necessity much alone; and in reading, also, by the very nature of the case, the understanding, and not the affections, is exercised. To think, is something essentially different from to love. Thus we lose our sympathies with our fellow-creatures, and live in a little world of our own, in which self is ever predominant. We think of others only as a rejoicing in our exaltation above them; or at best, in our power of enlightening them. And we may enlighten them, and may minister to their good, by teaching them many useful truths; but what becomes of our own souls the while? Are they growing up unto eternal life, increasing more and more in the fruits of the Spirit, in faith and love, in peace and joy? Or, may not our case be like Balaam's, who, after having taught Balak the very sum of wisdom,—when he declared to him that man's duty "was to do justice and to love mercy, and to walk humbly with his God,"—yet himself lived in sin; and though he had prayed that his latter end might be that of the righteous, yet it was in truth that of the wicked: he died with the enemies of God.

It is here, then, that we may derive such immense benefit from following Christ's example,—from taking care to mix habitually with our fellow-creatures, not only for our business or our pleasure, but for charity. No good is done or can be done, when, from his solitary reading, a man only comes forth for a while into what is called brilliant or agreeable society; or into that which deserves only a lower and a fouler name—the society of sensuality and riot. In the first case, the same evil spirits of pride and selfishness which had been with him in his lonely chamber, again haunt the man in the halls of gayety; in the other case, the spirit of pride is but relieved for a time by the spirit of drunkenness or uncleanness. This is not the intercourse with our fellow-creatures which is to do us good: this is not to follow Christ's example. We dare not, in this case, trust ourselves in the society of publicans and sinners: we should not do good to them, but they would rather infect us with their own evil. But the natural remedy for our peculiar dangers, the way in which we can best mix with our brethren for the nourishing of our affections, is to be found in the intercourse with our own families on the one hand, and with the poor on the other. I cannot but think that in the former of these points, a most evil habit has of late years grown up amongst young men when engaged in reading; I mean, that of going away from their homes, and fixing themselves, for three or four months, in some remote part of the country, where they may study without interruption. It may be, that more is thus read than would be read at home, though scarcely more than might be; but, even supposing it to be so, it is a dangerous price that is paid for it. The simple quiet of a common family circle, the innumerable occasions of kindness that it affords, and its strong tendency to draw away our thoughts from self, and to awaken our affections for others,—a discipline precious at every period of life,—can then least of all be spared, when the hardnesses of the world are just coming upon us, when our studies, and even our very animal spirits, are all combining to make us selfish and proud. Nay, at such a time, and to persons whose minds are strongly occupied with the excitement of reading, the mere common place society which most men meet with in the neighborhood of their own homes, is capable of becoming highly useful. When the Psalmist said that he did not occupy himself with great matters which were too hard for him, but that he refrained his soul and kept it low, he expressed most wisely his sense of the fact, that we must not feed our minds always with great and high thoughts, but that the common trifling interests and conversation of every-day society are, in their turn, a most wholesome variety. I have often thought that what is sometimes charged as a defect on such society,—that it dwells too much upon personal and individual topics, upon the conduct and affairs of those immediately around us,—is capable of becoming most useful to him who regrets his own want of interest in the common matters of life, and with whom himself and his own pursuits and labors occupy too large a share of his attention.

But, besides this wholesome intercourse with our own families, another way of mixing with our brethren, in a manner most especially pleasing to Christ and useful to ourselves, is by holding frequent intercourse with the poor. Perhaps, to young men of the richer classes, there is nothing which makes their frequent residence in large towns so mischievous to them, as the difficulties which they find in the way of this intercourse. In the country, many a young man knows something, at least, of his poorer neighbors; but, in towns, the numbers of the poor, and the absence of any special connexion between him and any of them in particular, hinder him, too often, from knowing any thing of them at all: an evil as much to be regretted on the one side as the other; and which is quite as mischievous to the minds and tempers of the rich, as it is to the bodily condition of the poor.

I can imagine hardly any thing more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained or close in prospect, than to take him,—or, much better, that he should go of himself—to the abodes of poverty, and sickness, and old age. Every thing there is a lesson; in everything Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to all the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty rooms, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a Prayer-book and a Bible. Then let him see,—and it is no fancied picture, for he will see it often, if he looks for it,—how Christ is to them that serve him, wisdom at once, and sanctification, and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms,—amidst noise and disorder, and, sometimes, want of cleanliness also,—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while *his* language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that *they*, in their turn, have a language and feeling to which he is no less a stranger. And he may think too,—and, if he does, he may for ever bless the hour that took him there,—that, in fifty years or less, *his* studies and all concerned with them will have perished for ever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all glorified and all wise spirits, in the presence of God and of Christ.—*Dr. Arnold.*

THE FRIEND!

The fastest friend the world affords
Is quickly from me gone;
Faithless behold him turn his back,
And leave me all alone!

"My friend, sincerely yours *till death;*"
The world no farther goes;
Perhaps while *earth to earth* is laid,
A tear of pity flows.

Be Thou, my *Saviour*, then my *Friend*,
In Thee my soul shall trust,
Who false will never prove in death,
Nor leave me in the dust.

Home while my other friends return,
All solemn, silent, sad,
With Thee my flesh shall rest in hope,
And all my bones be glad.

—*Bishop Horne.*

It is a matter of fact, that from Adam to this day, there never was, or could be, a man left to himself to make a religion of nature. It is, we know, a received notion, that man, by a due and proper use of his reasoning faculties, may do great things: and so, by a due and proper use of the organs of vision, he may know much of the objects around him. But still, the pinching question returns; Is it not light that enables him to make a due and proper use of the one, and instruction of the other? Show us the eye that sees without light, and the understanding that reasons upon religion without instruction, and we will allow they both do it by the light of nature. Till then, let us hear no more of natural religion.—*Bishop Horne.*

The following rules, which Bishop Wilson drew up for the use of the school at Burton, mark his minute attention to the welfare of the rising generation:—

"1. It is already provided by the settlement of the said school, that the master be a member of the Church of England as by law established.

"2. And that he be a man of sober life and conversation, as well as qualified to teach the Latin and English tongues.

"3. He is to observe the school hours; namely, to begin at seven in summer, and at eight in winter; and to keep the children till eleven in the forenoon, and to be in school again at one in the afternoon; and to teach till four in the winter, and until five in the summer season.

"4. He is to read prayers every morning before he begins to teach, and every evening before he dismisseth the children; namely the collect for the day; the collect for peace; the collect for grace, (as in the Morning Service of the Church,) and the collect in the Post-Communion, 'Prevent us, O Lord, &c.; concluding with the Lord's Prayer, and the grace of our Lord Jesus Christ:—and at evening the collect for the day, and the two collects for the Evening Service, concluding as before.

"5. Every evening, before they depart from the school, the master is to give the children a short charge, to be sure to say their prayers before they go to bed, and as soon as they rise, (such short prayers as he shall teach them;) to be dutiful to their parents; civil and respectful to all they meet; to be careful not to tell any manner of lie; nor to take God's name in vain, &c.

"6. He is to take especial care to make the children sensible of the end of learning; which is, that they may be better able to read the Holy Scriptures, and therein to learn their duty to love, to fear, and to serve God acceptably all their days, that they may be happy when they die.

"7. And above all things, he is to take all proper occasions to plant the fear of God in their hearts; to make them serious and concerned for their souls; and to awaken them into a sense of the danger they are in, without the grace of God, and the aids of religion.

"8. Every Saturday, before they depart from the school, he is to give the children a strict charge to go to Church the day following, and to behave themselves with reverence becoming the place, and to get the collect for the day by heart, and to remember at least the texts, which will be a way to make them attentive by times.

"9. He is to call the children to an account for these things on Monday morning, and to take care that the same be required of them on Church festivals, if divine service be read in the Church on such days.

"10. The children are to be taught the Church Catechism, and no other; and to be made to understand the meaning of it after the most plain and instructive manner.

"11. The master is not to be absent from school, unless upon urgent business; and even then, to show the reason of his absence, if required so to do.

"12. The master is never to grant any whole or half play day, in any week in which there is an holiday."—*Stowell. Life of Bp. T. Wilson.*

Communications.

For the Churchman.

THE MIND OF THE CHURCH.

Mr. Editor,—The little child (like whom the Saviour wills that all His disciples should become) delights to sit at his mother's lap, and not only hear and obey her counsels, but watch each intimation of her will and desire. The Church is our mother, the spouse of our Saviour, whom He delights to honor with epithets of the tenderest endearment; and he who truly loves her has a ready mind and will not only to obey her injunctions positively given as such, and in their exact letter; but also to be clothed with their spirit, and see how, in all things, he can best conform to her evident wish and design. In practically applying this heavenly affection, there may not always be sufficient ground for judging another; but very proper occasion certainly for each one to *judge himself.*

Hoping and believing that you have many readers who regard this point with proper Christian affection, I purpose looking a little into the Church's instructions and intimations, with a view, not so much to definite acts of obedience, as to the cherishing of an humble and devout conformity to indications of her mind and will. These are often given in precepts not embracing specific acts, but rather a character and mode of action. Those too which do prescribe such acts, have connection with principles which the true Churchman will desire thoroughly to adopt and to apply to all cases in which fair analogy may seem to indicate their just and fitting application.

With these preliminary remarks, I would inquire first what the Church seems to desire touching *reverence of deportment in the House of God.*

When she exhorts us to confess our sins with an "*humble* voice," she evidently expects us not only to *do* the act of audible confession, but to do it in a particular way. There must not only be voice in our confessions but an *humble* voice.

Kneeling is not the posture in which the Church would have us receive the ordinary message of God's ministers in reading His holy word, or preaching sermons therefrom; and yet she requires that "The Declaration of Absolution or Remission of Sins, to be made"—not by any minister but—"by the PRIEST alone," be received by "the people *kneeling.*" To say nothing of the *doctrine* herein involved, the people are to receive *this* message of God's priest with peculiar reverence and humility.

The requisition of kneeling in prayer is frequently expressed with the adjunct of *devoutly* kneeling, or *humbly* kneeling; clearly intimating that attention must be given to the *manner* in which that duty is performed.

The Church, in requiring that at the time of Communion, the Table be covered, has thought fit to add the minute direction that the covering be with "*a fair white linen cloth.*"

She even provides at what particular part of the altar, the priest is to perform the eucharistic services. It is to be "*at the right side.*"

To avoid, not only diversity, but carelessness, or irreverence of manner, the Church orders with what precise words the lessons, epistle, and Gospel, and the termination of the first three, shall be announced.

In the simple matter of gathering the alms for the poor, and other devotions of the people, at the communion, there is a minuteness of prescription clearly evincing the Church's desire that solemnity and reverence should in all things be observed. They are to be received "in a *decent** basin, to be provided by the parish for *that purpose;*" not any thing that comes to hand, or may answer the purpose, but a basin appropriated and devoted to that specific Christian object.

What is thus received is to be "*reverently*" brought "to the priest;" who shall *humbly present* and place it upon the Holy Table," which is "the Altar;" and who is, moreover, to beseech *Almighty God* "*to accept*" it.

The Bread and Wine of the Eucharist are to be placed upon the altar, not when or by whomsoever it may be most convenient: but "the *Priest,*" at an appointed time *during the service,* "shall place upon the table so much bread and wine as he shall think sufficient."†

In the acts of breaking the bread and taking the cup into his hands, at the consecration of the elements, the priest is especially cautioned to do it "*with readiness and decency*"—clearly intimating that he guard against every thing inconsistent with the sacred composedness, solemnity, and reverence, proper for so especially hallowed an occasion.

If any of the consecrated elements remain, when all have communicated, "the minister shall *reverently* place upon the Lord's Table what remaineth, *covering the same with a fair linen cloth;*" and "the minister and other communicants shall, immediately after the blessing, *reverently* eat and drink the same."‡

The requisition that when an adult is baptized, he is to be taken by the *right hand,* and sundry minute prescriptions in the marriage service, and at the Institution of a minister, show that even on the most solemn and weighty occasions, the Church does not deem what the spirit of the age would probably call small matters, beneath her notice, and beneath being rendered sacred by her. The throwing of earth on the coffin in the burial service, as a part of religious ceremonial, is somewhat of the same character.

Suitable apparel for sacred occasions, is a matter respecting which, although our Church makes no minute rules, yet she clearly adopts the principle that attention to it is proper. In the consecration of a Bishop she names one article, and refers to "the rest, of *the episcopal habit;*" and gives peculiar solemnity, and sanctity to the matter of dress by making the solemn putting on of the said habit a part of the consecration ceremonial. In the Ordering of deacons and priests, the candidates are required to be "*decently habited,*" that is, habited in a manner proper to the occasion. The canons speak of "the dress appropriate to clergymen ministering in the congregation." In "The Churching of Women," it is required that "the woman that cometh to give her Thanks shall be "*decently apparrelled.*"*

The position of the officiating minister in public prayer, with respect to the people, that is, whether facing them or turned from them, is a point which has lately been much considered. Looking calmly at the matter, it would seem that, as a general rule, the facing of the congregation while leading their devotions, that is, going, as it were, *in company with them*† to the throne of the heavenly grace, is hardly the most suitable; while it certainly cannot be so favorable to the minister's own devout and collected feelings. We are told by Wheatly of "a custom still observed in some parish churches, where the reading-pews have two desks; one for the Bible, looking towards the body of the Church, to the people; another for the Prayer Book, looking towards the East or upper end of the Chancel."‡ The rubric of the Church of England has this requisition respecting the reading of the Lessons:—"he that readeth so standing, and *turning himself,* as he may best be heard of all such as are present." This clearly supposes that in the preceding prayers and psalms, the minister has not been turned towards the people.

In that office in which the Church may be supposed to pay particular regard to what is fitting, solemn, and edifying—the Holy Communion—the averted posture in prayer is clearly regarded as the most suitable. After the introductory Lord's Prayer and Collect, the minister is required to *turn to the people,* and so at the Absolution, supposing that he has before been turned from the people. The position towards the people is continued after the Absolution, until the next devotional act, when the priest is to "turn to the Lord's table." The consecration prayer is to be said by the priest "standing before the Table," and of course facing it. After the first prayer in the consecration of a Church or Chapel, the Bishop is to "stand up, turning his face towards the congregation." In that prayer, therefore, his face must have been turned *from* the congregation. In one of the prayers in the Institution office, the minister is required to "kneel at the altar," and therefore turned from the people.

There are two or three places in which prayer is expressly ordered to be said turning towards the people. It would be beside the present purpose to notice these particular cases, and show why such pasture seems particularly fitting to *them;* my object being merely to make it appear that the mind of the Church is favorable to having her ministers read public prayer not looking towards the people. Ignorance is the most charitable excuse that can be made for disturbing the peace of the Church by questioning this point, and quarrelling about it.

From what has been said, three things appear evident: first, that the Church *does* lay stress upon the right *manner* of doing things in public worship; secondly, that this is true to such an extent, that she is not willing to trust to ordinary worldly, social, or conventional views of decency and propriety, but makes attention to them, a *holy* thing, consecrates it, and thus invests it with the claim of *religious* obligation; and thirdly, that humble and devout attention, on the part of minister and people, to reverential deportment and observances, in public worship, is a carrying out of the Church's principles and views touching true evangelical piety.

And taking the word of God, and the uniform history of the Church as our guide, we cannot but see that herein she shows herself the best and most efficient friend of the Gospel. Infidelity has no more deadly policy than in the craft and subtlety whereby it would alienate the affections of Christians from the lovely, solemn, and impressive outward features of their religion. Ever watchful, that wicked system would thus avail itself of present disturbances. Let those who honestly love the Church, in her happy scriptural and catholic mean between Papal and Protestant extremes, endeavor by God's grace, to imbibe her true spirit, conform to her wholesome rules, and adorn in heart and life the faith and piety which she aims, in all her appointments, at encouraging and cherishing.

ANIMUS ECCLESIÆ.

* As this word frequently occurs in the rubrics, it may be proper to observe that it is one of the many terms in our language, which, in popular use, have, in a measure, some of them very considerably, some entirely, changed their meaning. As now generally applied, *decent* conveys the idea of something merely tolerable, if not unimportant. Not so in genuine old English. There it means what (in Latin *decet,* becomes) is proper and fitting for the peculiar occasion, and therefore the most in order.

† Hence the propriety of having a suitable place, near the altar, where the elements are to be kept until this part of the service. This may be a closet; but is more usually a table, called the Prothesis or Credence Table. This part of the chancel furniture is thus essential to the decent and solemn observance of a positive requirement of the Church—a fact which illustrates how little respect is due, because of the ignorance and prejudice which it displays, to much of the noise now made against bringing the Church back to the true spirit and observance of her old good rules.

‡ There is in the same rubric a positive prohibition against carrying any of the remaining consecrated elements out of the Church. The reserving of them for future use is also impliedly forbidden. The following remarks by one of our bishops on points connected with this subject, and the importance of which will be best appreciated by the most pious, are worthy of regard—"It is very desirable so to regulate the quantity of elements for the Communion, as to have as little remaining as may be; and this may be effected, on ordinary occasions, with little difficulty. The stated pastor of a parish can generally form a tolerably correct estimate of the probable number of communicants on any given occasion. The bread should be prepared in equal slices of moderate thickness, and each slice cut about half through in lines crossing each other at right angles, so that each may easily be broken into an equal number of pieces. The priest, knowing thus how many pieces are contained in each slice, can remove from the prothesis, and place upon the altar, so many slices as he thinks will be sufficient. With regard to the wine, it will be found a safe rule to consider one quart as sufficient for one hundred communicants. Bearing this in mind, the priest can generally arrive sufficiently near to the truth in selecting the quantity to be used on any given occasion. In parishes containing a large number of communicants, or in which there may often be expected an accession of strangers, there is obvious propriety in having an additional supply of the elements on the prothesis, for removal to the altar, in the event of a second consecration being required.

"The present is perhaps a fitting opportunity for me to express in this way views frequently advanced in conversation respecting the elements and the vessels of the altar.

"With regard to the former, devout principles and devout affections unite in enforcing the propriety of having the best that can be procured of those substances which Christ was pleased to select as, when duly consecrated, the symbols of His most precious body and blood. Of the bread I would say, in the simple but sufficient language of the English rubric, that it should be 'the best and purest wheat bread that conveniently may be gotten.' The same qualities also should appertain to the wine which is provided for the table of the Lord. It should be 'the best and purest that conveniently may be gotten.' Nor will devout Christians be governed by selfish and time-serving considerations in determining what kind may conveniently be gotten. They will measure convenience by devout regard to the holiness of the object, and the claims of the Great Being whose honor and worship are concerned. I can hardly describe the mortification I feel at the low grade thus evinced of religious sensibility, when I see that provided for consecration as the symbol of the Saviour's blood, which would hardly be allowed on the tables even of those who kneel to receive it at the holy altar. It is painful to feel obliged to refer to such topics. But nothing connected with God's honor and service can be rightly regardad as of little moment. The expense consequent on proper arrangements in this particular will be found, even in the case of the smallest parishes, so unimportant as to render truly shameful the least hesitation on that account.

"With regard to vessels for the altar, I have found it impossible to reconcile myself to the permanent appropriation of any but those of silver. That on all general principles these are best, I think I shall be excused for taking it for granted that none will deny who are influenced by truly Christian principles and feelings. The excuse for substituting those of inferior metal, is its economy. Even this, however, will be seen true only for a limited time. Ultimate and permanent economy is undoubtedly best answered by the use of vessels which may be expected to retain, from generation to generation, meetness of condition for their holy use. It were much better to provide temporarily decent vessels of china or glass, at small cost, and gradually procure substitutes of silver. The price of a complete set of inferior metal had better be bestowed on a chalice and paten of silver, and other articles of the same metal be added, from time to time, as means are possessed; until thus the altar is completely furnished. Where pious individual liberality, as happily is often the case, is moved to provide vessels for the Lord's Table, it were a much more permanent benefit, and more honorable offering, to present one or more articles of the precious metal, than a whole service of that which is inferior."

* The present purpose being merely to show that the Church regards attention to proper vestments as a right and solemn thing, it is not necessary to enlarge on the *proper kind* of ministerial dress. In reference, however, to a recent occasion of very unbecoming clamor, I would say, that the wearing of the surplice at the consecration of a Church, is by no means without precedent. I have it on good authority, that such was the case, and in the out-door procession too, at the consecration of St. John's Chapel, New York, nearly forty years ago. The first instance of which I recollect to have heard, of the same thing at the laying of the corner stone of a Church, was at that of Christ Church, Pelham, Westchester County, New York, when I understand all the attending clergy were surpliced.

† See Exhortation in the Daily Service.

‡ Wheatly on Common Prayer. Boston, 1825. Page 147.

For the Churchman.

DIVINE ADAPTATION OF MEANS TO THE END.

Mr. Editor,—The favor you showed to my essay on the subject of the "Spread Eagle Lectern," encourages me to pursue the same subject under another aspect, and to attempt showing the practical bearing of the Divine symbols of the Lion, the Eagle, the Man, and the Ox, upon man as the subject of moral and intellectual training "by the Church," which is God's great and manifold Ordinance for that end. For if it be true that God gave apostles, prophets, evangelists, and pastors for the perfecting of the saints, and for the work of the ministry, it is impeaching the Divine wisdom in adapting means to the end, to say that that work can be accomplished by other means, or by merely a part of the means He gave.

As God does nothing by halves, but has His whole work before Him from everlasting, to wit, both His creature, and the means of his perfection in knowledge and holiness, it must be admitted that man was constituted for some special mode of moral training, and that the apparatus for it should be adapted to the previous constitution of man. Now man, as under one aspect he is set up in a trinity of "Spirit, Soul, and Body;" so under another we find him four-fold, compounded of Will, Imagination, Intellect, and Affections. Deprive him of any one of these, and the Person is destroyed. But these four principal parts of the individual correspond in number to the four ministries God gave for perfecting him. And if the adaptation is true to the subject and object, if the means is mutilated it is robbed of its power of efficiency as a whole to do a perfect work. The subject is man; the object his moral and intellectual training unto perfection. I am considering the individual; not the Church as a corporate body—not "the *edifying* of the body of Christ"—not the completing it as an *edifice.*

It is evident that the whole man should be under training at the same time, by the analogy of the natural growth and development of the person; for all parts grew up together and preserve the proper adjustment of their relative proportions, by which deformities and monstrosities are avoided. If this be so, and God would address Himself to His child by these four ministries, there should be a blending together (not in confusion) of the address by the four to produce the combined or fourfold operation and effect, each in measure, to avoid disproportion and deformity—or the running of one before the other. As the different members of the body have not each the same office; so one cannot supply the place and do the work of the other, neither in the apparatus for training, nor in the person who in one sense is passive in its bearing on him. It is needful to our well being, that all the parts of the person should *harmonize together,* or each be in the Divine harmony with every other part: as all God's works harmonize when they accord with His purpose.

Let us consider the order of the man in his four parts according to the order in which the apostle has written down the gifts.

1. The Will. This is to be brought into subjection, and therefore is addressed by one having authority. Apostleship was set first in the Church as, under the Lord, the head of rule. All that held rule had it derived from apostles, as the ruling elders in a Church, to bring the flock into subjection. And elders in an individual Church, under the angel (now called bishop) corresponded to the apostles as elders of the Universal Church under the Head or Great Archangel. If the will is not subdued in a man he is lawless, and utterly unfit for human society as God would have it. So the first thing with children is to subdue their will, that they may yield obedience to those over them.

2. The Imagination. This being a part of man as God made him, and as capable of being addressed as is the will, God would no more have it neglected than He would have the will neglected. Accordingly He made provision for it in the gift of the prophet "for the perfecting of the saints, for the work of the ministry." To this fact the apostle evidently alludes when he says, Rom. xii., that, the different members having different offices in the body, and "gifts differing according to the grace that is given to us," the prophet should prophesy, and the teacher teach, and the ruler rule, &c., according to the gift in each. Now prophecy is chiefly addressed to the imagination, and not to the will at all, and but in part to the understanding and affections. Hence the prophet had no rule, but ministered under the rule of another. Neither did be teach or argue, for his address was not to the understanding, but "according to the proportion of faith" unto faith; and faith is imagination in thus far, that we cannot fully *understand* the promises (which are prophecy unfulfilled, or things merely foretold) until they are fulfilled. The future stands to us ever in prophetic imagery, and so is, predominantly, the subject of imagination: and this makes it plain that every individual has a *passive prophetic faculty,* which is the cause why God set in the Church the *actual prophet* "for the work of the ministry." But the imagination must be under the rule of the will, which is lord paramount in the man, or the man becomes a mere fanatic. The imagination is like the soaring eagle, who looks into the sun as he mounts the heavens; but yet he must return to earth; for he cannot always be upon the wing.

3. The Intellect or Understanding; the appropriate address to which is rather by the evangelist, who is no ruler, and consists rather in reasoning, or argument, or setting forth motives and consequences, than in dogmatic teaching. This last rather pertains to one who rules; to the angel, or to the ruling elder.

4. The Affections. The pastor appears to be the one through whom these should be addressed, representing the Lord as the good Shepherd who out of love giveth His life for the sheep; who carries the lambs in His bosom, gently leading all in the long-suffering of love; patiently bearing their burden, and not rebuking in the sternness of the judge; but winning by entreaty and gentle persuasion. And such should be the confessor, to whom the flock could unburden their griefs and lay bare their faults, in order to the consolation needed to the penitent.

All fulness is in no man save the Lord Jesus. This He gives to men in distributions and diversities of gifts: for it is not His way that each one should be a doer of all work. And hence, seeing that distribution of labor among many members, not all having the same office, is His way, the Apostle asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?"—We see there is a manifoldness in each individual, and a capacity more or less for all these; certainly in a passive sense, by which one can be acted upon; and no doubt in some degree in the active sense. And no doubt some one feature of this fulness generally predominates in an individual both actively and passively.

I should have added that if the intellect be not properly schooled and under government, the man will be more or less a speculator or vain theorizer and projector of impracticabilities: that if the affections are left to themselves the person becomes a mere sensualist, as if acting from brute instinct alone: while idiotcy would result from the overwhelming or loss of all the four.

There is great beauty in this Divine theory of man as made, and as to be taught, trained, informed, instructed, educated, finished. The subject is a large one, and much light might be thrown upon it both from Scripture, and from the system of University Education, which has a Professor for each department of learning; and the pupil is handed from one to the other.

The four ministries were given for the perfecting of the saints. With a trifling exception, the Church has never been under their joint tuition. And the Church, that is, Christendom, has always been full of wilfulness, lawlessness, oppression, rebellion, fanaticism, theorizing, system-building, heresies, schisms, decisions, sensuality, spiritual drunkenness, and religious rioting, wars, fightings, &c. &c. Men acting upon one faculty can never act rationally and consistently, can never maintain in themselves the "balance of power." So with men of "one doctrine." They are sure to be one sided, and to distort and overstrain the truth they hold, and so make it a heresy—turn it into a lie. (Rom. i. 25.) With the doctrine they hold, perhaps exaggerated and distorted, they commence war upon other doctrines equally the truth of God; for not being able to see their harmony together, what they do not understand they treat as false. So it has fared with election, moral freedom, human responsibility, enabling grace, faith, and works. So it has fared with ordinances. The one ordinance men, men of all work, have sought the destruction of others the use of which they could not comprehend from ignorance of the Scriptures. The Presbyter men have risen up against God, to cut off His ordinance that was set over them; and others have slain His apostles and prophets, and cast out His evangelists, and dispensed with His deaconship; all under the plea, "We have no need of you." And the common excuse for the cessation of so many things which were at first given to the Church is, that in her infancy the Church needed them, but presently ceased to need them. What? Was it not HUMAN NATURE that needed them; and has that been changed since then so as not to need the gifts of God "unto men" as men, adapting His means to His creature, and to the effect He purposed thereby to be wrought upon him? Or was He mistaken in the matter, giving at random, and being careless whether His people kept them or not?

The men of one gift ought to be used by one having authority over them, and discernment of the gift, and how to use it so as not to do mischief with it; so that the "gifts differing according to the grace given to us" might be kept from conflict and mutual destruction. For the Apostle shows that prophecy, ministering, teaching, exhortation, and ruling, should all work in harmony in the Church; which makes it plain that the different gifts in different individuals must be under government by one to be other than the implements of anarchy. And doubt have I none that the present anarchy of Christendom is fully explicable upon this hypothesis; and that it is utterly incurable without the restoration of the primitive gifts in their fulness. Men may treat this as a monstrous, or strange, or gigantic conception, the effect of some hallucination. But let them calmly examine the *rationale* of the theory, both as respects man the subject, and God's gifts the agent to act upon him to a certain end, complicated in the result as are in themselves both the subject and the agency; and keep close to the letter of Scripture where these are mentioned; and set to a side the while all existing Church systems; and bring in the analogies of all true knowledge in the arts of life and the exact sciences; and then let them judge whether this is a visionary speculation of an uncatholic, unsteady mind. For many years the writer has made this great subject his constant study: and though he finds it to be endless and full of things he does not pretend to understand; yet what he has attained by adherence to the letter of Scripture touching these things he esteems worth the labor of centuries if they were his to live in this life.

CATHOLICUS.

For the Churchman.

Mr. Editor,—The Rev. Mr. Brown, Editor of the Protestant Churchman, declines inserting the following, unless accompanied by Dr. Turner's letter *to me, which he requests me to furnish.* I cannot follow the example of any one, however distinguished his rank, in this particular. Dr. T. may publish *his own* letter in any way he thinks fit. I must beg *you* therefore to publish this communication as it was sent to the Protestant Churchman, and oblige the AUTHOR.

To the Editor of the Protestant Churchman.

Rev. Sir,—In the correspondence between Mr. Turner and Bishop Chase, the name of the undersigned is introduced rather unceremoniously, and lest I should seem to acquiesce in the censure contained therein, I beg you to do me the justice to insert in your paper the following, which will speak for itself.

To Samuel H. Turner, D.D., Professor in the General Theological Seminary, New York.

Sir,—My attention has been called to the following paragraph in your interesting correspondence with Bishop Chase, as published in the Protestant Churchman:—"What a melancholy exhibition of himself has Mr. Evan Johnson made! Surely no Bishop would venture to ordain a person who should dare so openly to excuse (accuse) the Articles and Homilies of heresy. He has sent you his Sermon, I presume, which in different ecclesiastical circumstances from the present would doubtless subject him to discipline." I am quite indifferent to what you may think of my Sermon on "Church Union." The Christian public will decide who has made the "most melancholy exhibition of himself," you, in engaging in an angry controversy with Bishop Chase on a question of veracity, or I, in striving to moderate the prejudices which unhappily prevail against the largest portion of Christ's Church in the world, and thus as "much as lieth in me to set forward quietness, love, and peace, among all men." It is not to call forth from you any further opinion whatever that I write this, but only to say, that I know of no "ecclesiastical circumstance" which should hinder an investigation into the heresy which you allege is contained in my Sermon. I wish you would present a request to the Standing Committee to have the matter investigated. It is quite time that it should be known what is heresy and what is not. I have not altered my mind upon a single particular contained in that Sermon. Hoping to hear soon from you, and that you will prosecute this business,

I am, Sir, your humble servant,
EVAN M. JOHNSON.

In answer to this letter, Mr. Turner says, "I made no such allegation," to wit—that heresy is contained in the Sermon; he also declines to adopt the course proposed. The passage which has called forth his commendation, is that on the 17th page.

"After the adoption of this book to be the guide of public worship, distinguished Clergymen and Bishops of this Church, from force of circumstances, were driven to seek shelter on the continent of Europe. Here some of them imbibed the fancies and novelties which had been invented and propagated by Luther, Calvin, Zuingle, and the like. On their return, they brought with them many of those grievous errors of doctrine, which since that day have laid as a heavy yoke on this Church. They did not venture to propose any alteration of the Book of Common Prayer, to which the people had become attached. They did, however, attempt to introduce these heresies through articles of religion and by homilies, drawn up in such ambiguous language and in such an artful manner as was thought by them would satisfy both those who adhered to the Prayer Book system, and those who favored the modern heresy. Since that time these two elements have been at work in the Anglican Church—Catholic truths and Protestant errors. Just then as the former are fearlessly proclaimed and believed, and the latter rejected and cast aside, as all other heresies have been, just in the same degree with the Anglican Church be prepared for the great event, the restoration of Church Union."

I wish not to dispute with a Professor in the General Theological Seminary, upon a question of historical fact; but must say, I find upon reconsideration, nothing to retract in the above. I do think the door thus opened for *various* interpretations of these Articles and Homilies, has proved a great evil: at no time has this been experienced more, than in our own day, our own Church, and our own General Theological Seminary.

I am sir, your humble servant,
Brooklyn, Aug. 24th. EVAN M. JOHNSON.

For the Churchman.

FESTINA LENTE.

Mr. Editor,—Why does not the nominal editor of the Protestant Churchman bear the above hackneyed proverb in mind? In his last number, after acknowledging his oversight in regard to the Long Island project, he shrewdly remarks, that the *Canon* requiring each diocese to contain 8000 square miles, will be repealed by the next General Convention—and then there will be no difficulty, &c. &c. Now I am sorry to see that the young gentleman aforesaid, still writes without book; for the above provision is contained in the 5th Article of the CONSTITUTION of the Church in the United States, and though the proposal may be made to alter or repeal it at the next General Convention, it cannot be finally acted on till three years from that time. It might really be both interesting and serviceable for him to read the Constitution and Canons, and I affectionately recommend them to his consideration.

Yours, very truly, M. N.

The Churchman.

NEW YORK, SATURDAY, SEPT. 5, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

LONG ISLAND.—The erudite Editor of a paper which makes loud pretensions to accuracy, honesty, and the like, informed his readers last week, in an article on the talked-of Diocese of Long Island, that there was little doubt but that the *Canon* requiring a superficial extent of eight thousand square miles in a diocese to be erected out of an existing one, would be *repealed* at the next session of the General Convention. We are at a loss which most to admire, the sagacious prophecy of the astute Editor, or his very correct statement of the law in the case. How much weight is to be attached to either may be inferred from the fact that his *Canon* happens to be an *Article of the Constitution,* and that so far from there being any probability of final action upon the subject at the next General Convention, it is *utterly impossible.* Any proposed alteration of the Constitution must lay over one Convention: so that the earliest period at which any definite action on the point can be had, is at the General Convention of 1850—more than four years hence.

For the Churchman.

AUXILIARIES IN THE MISSIONARY WORK.

Mr. Editor,—Churchmen are often reminded of their duty to sustain the missions of the Church in their several departments; not too often however, nor too earnestly, as the results show. But while it is of the utmost importance that the Missionary Treasury should be filled, it is also important that the several Institutions of the Church, which, from their objects, are the Helpers of the Missionaries, should not be allowed to languish. I refer now to such Societies as the New York Bible and Common Prayer Book Society, the Protestant Episcopal Tract Society, the Bishop White Prayer Book Society, &c. &c. I speak of these as auxiliaries in the missionary work. This is undeniable. And on this I found an argument for their generous support. What would our missionaries do, in their respective fields of labor, without Bibles, Prayer Books, and Tracts? And whence are these obtained? From these Societies. Any one who has been a Missionary, or who has been in frequent intercourse with the self-denying men who are now toiling in the Western field, will at once appreciate the force of what I say. "Do send me some Tracts, especially such as illustrate our Prayer Book, and enforce the principles of the Church," was the earnest request of one of these faithful ministers of the Cross to the writer. Conversing the other day with a young friend for whom I had procured a bundle of Tracts on going to his new field of duty, he warmly thanked me for them, told me of how much assistance he had found them, and then asked me if I knew of any thing suited to a particular case which he mentioned. I was happy to answer him in the affirmative, and to know that the Agent of the Tract Society could and would supply his wants. A glance at the gratuitous distribution of these Institutions is sufficient to satisfy any one that they form a very important element of the missionary work, and that if they are not well supported that that work must be crippled.

AMICUS.

For the Churchman.

SUNDAY SCHOOLS IN THE WEST.

Mr. Editor,—The last Banner of the Cross, in speaking of one of the Western Missionary Stations, (Lawrenceburgh, Indiana, Rev. Mr. Fairchild, Missionary,) suggests as one mode of assisting and encouraging the zealous minister, the donation of one of the cheap Libraries of our General Sunday School Union. I do not doubt that the suggestion will find an immediate response. I trust, however, that this will not be the only Library sent out to that region. Since I have seen the announcement of the Union's Cheap Library, it has occurred to me how easy it would be for our schools in the Eastern cities and towns who are well supplied with books, at once to furnish all our Western and South Western Missionary Stations and feeble Parishes with Libraries and Books of Instruction. At least one half of the schools in New York and Brooklyn could each of them in one week raise the small sum necessary to procure one of these Libraries for some distant and destitute point. In some cases the Rectors from personal knowledge, or correspondence, could designate the station to which the books should be sent. But what would do equally well, perhaps better, the money could be remitted to the Agent of the Union, [Mr. D. Dana, 20 John st.] to bs placed to the credit of Bishops Kemper or Freeman, or one of the Diocesan Bishops, who would be apprized by the Agent of the fact, and then the books could be forwarded as they directed. I have heard of one Sunday School in New York which has sent out several Libraries within a few years. I presume there are more. May many now do likewise!

PRESBYTER.

For the Churchman.

Botetourt, Jefferson Co., Miss., Aug. 15, 1846.

Mr. Editor,—The Vestry of Christ Church, Jefferson, have directed me, as their Secretary, to transmit to you the following preamble and resolutions, for publication in your valuable paper. Please give them a place as soon as received, and append a note, requesting the "Banner" to copy.

I have the honor to be, Rev. Sir,
Your most obedient servant,
JAS. S. JOHNSTON,
Secretaiy of the Vestry of Christ Church, Jeff.

Wheras, it has pleased Almighty God, in the mysterious dispensations of his Providence, to deprive this Church, as well as the community at large, of one of its best, worthiest, and most useful members, by the death of the late JOSEPH DUNBAR;—and whereas, some tribute of respect to the memory of the deceased is justly due from surviving Christian friends;—Therefore,

Resolved, 1st. That the Vestry of Christ Church, Jefferson, embrace the opportunity afforded by their first meeting since the demise of their late venerable and lamented Senior Warden, to record their profound and painful sense of the irreparable loss which it has pleased the All-wise Disposer of events to inflict upon society in general, and upon the Church in this Diocese, and this Parish in particular, by the death of their esteemed and honored friend and neighbor, and Christian brother, the late Joseph Dunbar, deceased.

For many years before his death, the deceased had been a devout and humble member of the Protestant Episcopal Church. He was attached to her Apostolic Communion long prior to the establishment of any regularly organized Episcopal (*Protestant*) Church in Mississippi. He witnessed the birth and watched over the infancy of the Church in this State; and when she began to wax strong in the maturity of years, his solicitude for the welfare of Zion knew no abatement or change. He never failed, under any circumstances, to be present at her Diocesan and Parochial Councils. He was always foremost to aid her in her struggles, and to advance her in the consummation of her holy mission. She was the Church of his love, and he gave to her freely the affections of his heart, and the fruits of his successful labors. He died, as he had lived, within her sacred pale; and besides the example he has bequeathed us, of all that was dutiful in religion, upright in morals, virtuous in sentiment, and refined, amiable, and excellent in social life, he has left us, likewise the consoling and undoubting trust, that in the solemn separation we are now called on to mourn, our departed lay brother has only exchanged the dim and shadowy hopes of the Church militant on earth, for the fruition of the brighter glories and more perfect felicities of the Church triumphant in heaven.

Resolved, 2d. That the Secretary transmit a copy of this preamble and resolution, accompanied by an expression of the sincere Christian sympathies of the Vestry, to the afflicted widow of the deceased, and that a copy be likewise sent by him for publication to the New York 'Churchman" and Philadelphia "Banner of the Cross."

SYRACUSE, Aug. 20th, 1846.

Dear Mr. Editor,—Our Convention has just closed its session, and as I have a few minutes leisure before the cars arrive in which I intend to depart, I will employ them in giving you a short account of our doings.

The Convention assembled yesterday morning in St. Paul's Church. There was a larger number of the clergy and lay delegates than usual. Morning Prayer was said by the Rev. Mr. Rogers, of Brownville, assisted by the Rev. Mr. Pitkin, of Rochester, who read the Lessons. The Bishop said the ante-communion service, and the Rev. Mr. Chipman preached. He chose for his text 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." The sermon was well written, and the style clear and forcible; but "*the doctrine,*" in the estimation of the preacher, was of a Luthero-Calvinistic character, and gave satisfaction to the very few Low Churchmen who were present. After the sermon the Bishop proceeded in the celebration of the Holy Communion, assisted by the Rev. Dr. Hale, President of Geneva College, who said the prayer for the whole state of Christ's Church militant. The Blessed Eucharist being completed, the Convention was called to order; and after the roll was called, adjourned to half past 3 P. M.

On assembling in the afternoon the rules of order for the last Convention were adopted with slight amendments. The Rev. Dr. Proal was re-elected secretary, and after the appointment of the standing committees, the Bishop proceeded to give his Episcopal Address; by which it appeared that he had ordained six deacons, ten priests, laid the corner-stone of three churches, confirmed 377 persons, and travelled in the performance of these duties 4,400 miles. The Bishop, having finished a detailed account of his labors, called the attention of the Convention to the resolutions which he offered to the Board of Trustees of the General Theological Seminary at their late meeting, and desired the Convention to give an expression of its opinion in regard to them. The subject was afterwards referred to a select committee of five.

The Bishop also called the attention of the Convention to the Catholic movement which has been going on in the Church for a few years past, and to show what had been his views upon the subject, he quoted from his former addresses to Convention at some length; and referred to his sermon in Boston at the consecration of the present Bishop of Massachusets: he also referred to, and declared himself the author of, an article which appeared in the Gospel Messenger some time since, specifying that it is not Puseyism to hold and teach Baptismal Regeneration in the plain and unequivocal terms of the Baptismal Service;—that Christ is verily and indeed present on the Altar, in the blessed Eucharist;—that the Apostolic Succession was necessary not only to the validity, but to the *being* of the Christian ministry;—that it was not Puseyism to hold and teach that fasting was a virtue of obligation:—that it is not Puseyism to open the church for prayers on all holy days or on every day;—that it is not Puseyism to believe that the Church in England had been brought into bondage to the State; and that Henry VIII. was a licentious despot, who undertook and carried on the Reformation for most unholy ends, God overruling the same to His own good purposes; and finally that it is not Puseyism to hold and teach all the doctrines of the Prayer Book. The Bishop, having thus repeated and re-affirmed his former teaching, went on in a most able manner to defend the Catholic doctrines of the Church; applying the argumentum ad hominem with peculiar force. I regret that I did not take notes that I might give you a more full account of this very seasonable and able address. The remainder of the session was spent in the ordinary routine of business.

This morning the Convention assembled at 9 o'clock. The morning was mostly taken up in hearing the reports of the standing committees. Three new parishes were received into union with the Convention. At 12 o'clock Delegates to the General Convention and the Standing Committee were chosen, the same as last year with the exception of Judge Carroll, of Geneseo, delegate, whose place was supplied by Horatio Seymour, of Utica, and the Hon. M. Nicholas on the Standing Committee, whose place was filled by Mr. Burrall, of Geneva.

This afternoon the Committee to whom was referred that part of the Bishop's Address relating to the Seminary, and also the resolutions of Judge Dayton in regard to the same matter, made report in accordance with the views of the Bishop, and the resolution which the Committee reported to the same effect was unanimously adopted.

The Bishop then read the report of the Diocesan Education and Missionary Society. From which it appeared that there had been employed within the Diocese 42 missionaries at 50 stations, whose labors had been blessed to the increase of the Church.

The labors of the Convention being finished, the Bishop in a very happy manner called upon all to return thanks to Almighty God "who maketh men to be of one mind in a house," for the great blessing of peace and prosperity which continued to characterize all the proceedings of the diocese. Prayers having been offered the Convention adjourned *sine die.*

Yours truly, A MEMBER.

We have much pleasure in announcing that preparations are in progress for laying the corner-stone of the Church of "*The Annunciation*" on Saturday the 12th inst. Due notice of the hour of the day, the place of assembling for the Clergy and Laity, &c. will appear in our next.

We take blame to ourselves for not having before announced the safe return from Europe of the Rev. Professor Ogilby, in sound health and fine spirits. We sincerely congratulate the Rev. Professor himself, the Church in the United States, and more particularly the General Theological Seminary, whose interests are so greatly promoted by his faithful labors in one of its departments of instruction.

We would turn attention to Dr. McVickar's acknowledgment in this week's Churchman of Books for the Soldiers, more especially those bound to the far Wilderness, and earnestly commend the call on the Church generally.

We have received the prospectus of the "New York High School for the education of young ladies," 259 Greene street, which promises to be an efficient institution. It is conducted by Prof. and Mrs. Villeplait, (formerly Miss Roscoe, from New England,) and combines in its plan of education, together with the benefits of moral instruction, the polite accomplishments and thorough scientific attainments. Mrs. Villeplait has been for several years at the head of the Female Seminary, Nashville, Tenesse, and Mr. Villeplait has been for several years professor of the Modern Languages in the University of Nashville.

We very much regret that the following notice of the proceedings of the Vestry of St. Paul's Church, Sing Sing, in relation to the decease of our highly esteemed fellow citizen and brother churchman, the late James Smith, Esq., was not received in time for insertion in the Churchman of last week.

Although not particularly acquainted with Mr. Smith personally, yet from other and most reliable sources, we were perfectly familiar with his character as a Christian gentleman—and consistent and pious churchman, and therefore most sincerely add our feeble testimony to that of his late associates and fellow-Vestrymen, to his high character—and to the great loss which his family, the community, and the Church have sustained by his sudden removal from among us.

At a special meeting of the Vestry of St. Paul's Church, Sing Sing, held after morning service on Sunday, the 23d inst., the Rector formally announced the sudden decease on the previous day, of JAMES SMITH, Esq, one of the Vestrymen of this parish.

Whereupon it was Resolved,

1. That the members of the Vestry, in common with this whole community, are sensibly impressed with the solemn and afflictive dispensation, by which one of their number has been instantly removed from among them.

2. Resolved, That this Vestry bear testimony to the important services rendered to this Church and Parish, by the deceased, and to the activity and zeal with which he labored for its welfare; having from its organization, A. D., 1833, until the moment of his death, been one of its most efficient officers.

3. Resolved, That in the discharge of these duties, he has left an example worthy of imitation; as well also, in the important duty, particularly exemplified in his last days on earth, of preparation for the great and final summons, so as to be found "ready and watching" whenever it shall come.

4. Resolved, That this Vestry sincerely sympathise with the relations and friends of the deceased in their bereavement.

5. Resolved, That the lay-members, as representations of the Vestry of this Church and Parish, will attend, this afternoon, the funeral of their deceased member.

6. Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the Church papers in the city of New York, for publication.

By order,
Signed M. CHURCHILL,
Sec'y of the Vestry, &c.

The Rev. Dr. Carmichael having received and accepted a call to the Rectorship of Christ Church, Meadville, Pa., all letters and papers for him, should be directed accordingly.

PAROCHIAL CHANGE.—We learn with deep regret that Rev. Dr. Carmichael, for the last two years Pastor of Trinity Church in this village, is about to leave us on another field of labor. During his residence among us, he has made many friends beyond his immediate congregation, as might have been expected from the agreeableness and suavity of his manners, his rare ability to instruct the mind and win the affections of those with whom he associates, as well as the soundness of his public ministrations. From our first acquaintance with him, we had hoped his relations here would have been permanent. But though it must be otherwise, we cannot but hope his situation in another field will be pleasant, and his labors well appreciated. We happen to be somewhat acquainted with the people of Meadville, Pa., where Dr. C. is invited to settle, and we know of few, if any, more pleasant villages, or more intelligent and agreeable societies. We should think the location a very desirable one. The best wishes of a large number of his acquaintances in this place will attend him and his family, wherever their lot may be cast. We are not informed who is to be his successor in this place.—*Black River Journal.*

THE UNIVERSITY ARITHMETIC; *embracing the Science of Numbers and their numerous applications. By Charles Davies, LL. D.* A. S. Barnes & Co., 51 John street.

Professor Davies's well established rank as a mathematician renders commendation of his works superfluous. The present seems to be well adapted to its object, viz. to provide "both a scientific and practical treatise on the subject of Arithmetic." "In it the entire subject is treated of as a science. The scholar is supposed to be familiar with the operations of the four ground rules, which are now taught to children either orally or from elementary treatises." From this starting point the science of numbers is developed in a manner which is meant to present more of a logical arrangement than is usually aimed at. The work must not be mistaken for a mere elementary treatise.

APPLETON'S LITERARY MISCELLANY, Numbers 14 and 15.

"The History of Civilization from the fall of the Roman Empire to the French Revolution, by F. Guizot, translated by William Hazlitt, Vol. 2," is contained in the two numbers of the "Literary Miscellany," just published. The first volume was comprised in the 10th and 11th numbers of the same series, and took a general view of civilization in Europe. In this we have the same principles applied but in a more restricted form, and brought to bear upon France alone. The reign of Charlemagne is the limit at present reached. Notwithstanding M. Guizot's eminent position, political sagacity, and literary ability, there are many who look with suspicion on his philosophical views and their relation to Christianity, and we cannot deny that they have reason for their apprehensions. We would not advise a perusal of his works save by those well grounded in the true system of History.

HARPERS' NEW MISCELLANY.—The XVIth number of this series is "The Life of the Rt. Hon. George Canning, by Robert Bell." Since Canning no genius has directed the affairs of England. A succession of mediocrities, as Mr. D'Israeli calls them, men who have just cunning enough to intrigue themselves into place and baseness enough to betray their friends for the sake of popularity, have succeeded to Pitt and Canning. Their principle is expediency, their pretext conformity to popular agitation. Church and State have both suffered from their measures, and the former is now crippled in her energies and spoliated of her revenues from the measures of the leading politicians, statesmen we do not call them, of the last few years. It is refreshing to turn back from these times to those when men of intellect and generous views were in power. This life of Canning will transport the reader to a very different state of things from that which every foreign arrival now presents him.

Mr. Bell is plainly a liberal, and is disposed to scout old-fashioned English Toryism. It is quite certain that some of his readers will differ from him in this. But still he has well seized the character of the subject of his memoir, though here and there we detect an apologetick strain, where none in our opinion, was needed. The volume is well-written and instructive.

THE EVERGREEN, *for August*, contains several articles of more than usual interest. The leader is an account, both descriptive and historical, of an ancient building, "The Old Swedes Church," Wilmington, Delaware, A. D. 1698, contributed by Dr. McCullough, Rector of the Parish, and is full of interesting details. The engraving accompanying the article is a fine one. Wm. Kip contributes a Sketch from abroad. The "Book-Table" is a just though brief review of the works noticed.

THE COLUMBIAN MAGAZINE, *for August*, is filled with its usual quantum of light reading, and contains one or two well-executed illustrations.

From the Christian Witness.

CONSTANTINOPLE, May 4, 1846.

Rev. and Dear Brother:—When I wrote to you some time ago about the Consecration of our mission chapel, I intended to have followed up the account with a report of our proceedings down to the present time. But that design has been so long deferred by my letters upon other matters, and now I find, day by day, so many things of present occurrence which I would fain communicate to you, that I must even abandon altogether that intention, and endeavor only to keep pace in my letters with daily passing events. You will find an abstract (for it is nothing more,) of the doings of the mission down to April 22d, in my annual report to the Board, which I presume will be published in their proceedings. For the rest, I must be content to take events as they come, and give you some note of them as they pass.

Since my last, I have had a visit from the Armenian Patriarch who came with a retinue of varbaleeds* and priests, and spent nearly half the day at my house. One of the foreign ministers came in during the visit, and had a long interview with the Patriarch, who detailed to him very fully what he had done in the recent affairs. I was glad that he had thus an opportunity of presenting to one of the Protestant ministers an account of his proceedings. It cannot but do good. The Patriarch has been troubled by certain abuses of the act of excommunication, which he is now laboring to prevent. Vile persons among the Armenians have taken occasion from it to maltreat some of the seceders. This was quickly arrested here by an order from the Patriarch, sent to all the churches in the city so long ago as February 25th. In that order, the Patriarch says, addressing the rectors, "Inasmunh as we have heard that some thoughtless persons among us, in meeting with those who have been excommunicated, ridicule, insult, and throw stones at them; therefore, call ye the *mikdars*, (heads of quarters) and command them to take care that such things be not permitted; and you, also, openly in the church, strictly command the people that they abstain and prevent their children from committing such improper acts; for we have excommunicated them only that you may have no intercourse with them, either good or bad. Therefore by this injunction, we strictly prohibit you from iudulging in such acts, which are inconsistent with our Christian faith; and pray ye to God that they may return into the bosom of our holy Church, and be received into her unity again." The latter part is addressed to the congregations, before whom the injunction was read. The Patriarch has taken measures to prevent such things elsewhere. They are merely the outbreaking of passion among some of the lower classes, to which the seceders almost exclusively belong. They are certainly to be regretted and rebuked, but they afford no just ground for the cry of "persecution." In many cases they are provoked by the abusive language used by the seceders towards the Church, and in all cases they are disapproved by the Patriarch. He has lately deposed from his jurisdiction, and sent to a monastery, a Bishop who refused to confine himself to ecclesiastical censures, and insisted upon treating the disaffected with corporal punishment. I think there can be no question of the sincerity of his own purpose to proceed merely by spiritual discipline; nor has he enforced the law of excommunication beyond what it is acknowledged to be among Protestant, and even non-Episcopal communions.† He did indeed, advise and enjoin, at first, the ejecting from their houses of a son or a brother who was under the ban of excommunication; but he was quickly led to see and acknowledge his error in this respect, (which was drawn from a wrong interpretation of Scripture, John, 2d Epis. 10,) and retracted so far as to enjoin nothing but an entire abstinence from intercourse beyond what was necessary. But I must return to the visit. The Patriarch thanked me for what I had done for his people, and especially for the supplies which I had recently sent him for his new school, which I alluded to in my last. I presented to him the Armenian girl, who is under instruction in the mission, (alas, that I should say that there is but one,) and he examined her as to her progress, with which he expressed himself entirely satisfied. I have desired to receive several, that they might be trained to be teachers in their own community; but I have no means for the purpose; nor can I even retain this one unless she is provided for at home. I have written to an esteemed brother, one of your New England rectors, whose congregation, I hope, will undertake her support; and for others I must still look to the aid of other congregations. How many are there who might, without inconvenience to themselves, secure the training of one or two female teachers from among the Armenians, who are, to this time, almost entirely destitute of female instruction. I suppose that in this city, containing at least from 70,000 to 75,000 Armenian females, there is not, probably one competent to act as a teacher, unless it may be a few in wealthy families, from whom such service is not to be expected. I have also been desired to aid in establishing a model female school among the Armenians themselves, but this is deferred for want of means. Thus you see how we are hindered. But if it is our day of small things, so far as our means of usefulness are concerned, let us not despise it; but let us rather pray, that as the Church is not straitened in her work here, so she may not be straitened in her bowels of compassion for her brethren.

I am assisted in the department of female instruction, by a faithful member of our Church, who, though she will not allow her name to appear as a member of the mission, has now been with us several months as a very valuable assistant of our labors. She has also, under partial instruction, another Armenian girl, most of whose time is given to the cares of our large household, for which purpose primarily she is with us. My presbyters take part in all the duties of the mission. The daily service, excepting on Sundays and other holy days, is committed entirely to them. The Patriarchal injunction which I have given you above in part, has been handed in to me by Mr. Miles, who has translated it while I have been writing. Mr. Taylor is now engaged in translating into Arabic my little treatise on the "Anglican Church." He has also under his care for instruction, a native priest and deacon connected with us. While I was attendiug to the Patriarch, Messrs. M. and T. attended to the seven or eight varbaleeds and priests who accompanied him. One of them was a young man from Etchmiadzin, the seat of the Catholics, who has come hither to learn French and English, to fit himself, as I understand, for a station in a new Armenian seminary, at Tiflis, in Georgia. He told Mr. T. that he has a brother who was educated in Bishop's College, Calcutta, and who speaks very highly of Bishop Wilson, of that city, now in England. The presbyters were much pleased with such of the varbaleeds and priests as they had time to converse with. They showed them our mission library and chapel with which they all seemed gratified, and they took away with them copies of our few publications in Armenian. The last of these (Bishop Seabury on Christian Unity,) has now been out a few weeks, and about half the edition has been sold in that time. The Patriarch and his clergy left me about six, P. M. for the house of one of the principal Armenians in Pera, where he lodged that night, and returned to the Patriarchate the next morning. While here he visited Trinity church, the Armenian Parish Church of Pera, and gave some directions for the more orderly performance of the service. He also ordered that the Easter decorations should be removed, Easter week having passed. The Oriental Easter this year was on the 19th of April, a week after ours. The Patriarch's visit was on the 29th. The difference in Easter arises from the difference in chronology, the Oriental Christians still retaining the old style, which falls at present twelve days behind ours.

The next day after the Patriarch's visit, I received a long list of charges against him, which had been presented to one of the Protestan ambassadors, to induce him to interfere in behalf of the excommunicated. Numerous complaints of this kind have been made to the foreign ministers, but I believe that they had no effect beyond an interference to prevent personal insult to the excommunicated, an interposition which is certainly commendable, and which the Patriarch has shown himself ready to aid. I thought but right that this new list should be shown to the Patriarch himself. I called upon him for the purpose, and read over the charges one by one. He listened with attention and calmness, thanked me for making them known to him, and then went into a long reply to them. I was struck, as I have often been, with the perfect mildness that he displayed in answering the most bitter attacks upon his good name, his justice, and his honesty. Some things he explained satisfactorily, some things he positively denied, and to one only he returned answer that it was correctly stated. This was a case in which he was said to have sent away into the interior an "evangelical Armenian," the implication being that he had done it as an act of persecution. To this the Patriarch answered, "I did send him away. The reason, however, was that he belonged in the interior, and complaints came to me from his native place that he was betrothed in marriage there, and had now been absent seven years, and showed no disposition to return. I sent him home to fulfil his engagements. I am often sending people home for one cause and another. I am now in quest of a barber who has secreted himself, having a civil complaint lodged against him. He has lately sent me word that he is a gospeller, and that I cannot take him. But if I can find him he will learn that he cannot escape from the law by calling himself a 'gospeller.'" There can be no doubt that while some of those who have alienated themselves from the Armenian Church, are led by motives purely religious, however mistaken, there are others, and a far greater number, who are either hoping for foreign protection, or expect to gain a livelihood by calling themselves "Protestant," (a sad misnomer for such men,) or are influenced by deadly opposition to the Church and to all religion as a system of priestcraft and superstition. Thus, to take a case fresh in my mind, an Armenian called upon me a few days ago, the day, I believe, before the Patriarch's visit, and said to me after the first salutation, "I am come to be registered as a Protestant. I hear that other poor people are doing so and receive stipends for it. I also am poor. I have had no work for two and a half months. I have found no benefit from the Armenians. I wish to belong to that religion which a man can live by. There are seventy-two religions in the world,* and God must have approved them all, or he would not suffer them to exist. The Jews, for example, if God were not pleased with them he would not create them.' I asked him how long he had thought of becoming a Protestant. He said 'about a month.' I inquired if he knew what Protestantism was. He answered, 'No, but whatever it is I am ready to accept it. Whatever you require of me I will do. If you tell me to worship that woad (pointing to the door-post) I will do it.' Thus you see of what a variety of materials an attempt to create a schism in the Armenian Church is likely to consist. Still those who are conscientious in the matter could not, therefore, be blamed, provided their own position was a just one. Of this you must judge from my former letters. I wish merely now to indicate the fact that persons of very different views and feelings are likely to join in the cry for 'Protestantism.' I doubt whether in this city fifty can be found to separate themselves from purely religious motives, and these fifty are, so far as I can learn any thing about them, incompetent, from want of mature instruction, to act in so momentous a matter.

Besides relating to the Patriarch the charges abovementioned, I have taken occasion to make inquiries elsewhere, and I do not as yet find one of them that can be substantiated. I do not believe that the Patriarch has any desire to go beyond the proper limits of ecclesiastical discipline. Whether the discipline was at all needed, you can judge from what I have before said. That he has kept himself within such narrow bounds is surprising, when we consider that it has for ages been the custom in this country for Patriarchs to visit spiritual offences with stripes and imprisonment. That some of the ignorant village priests should feel themselves at liberty to use the same penalties now, is not to be wondered at. But the Patriarch has declared his determination to arrest every such attempt, and I hear that he is about issuing a general order, forbidding, in every place, all temporal and corporal punishments. The effort of the seceders now is to obtain a separate head for themselves, one who will look after their civil affairs, and stand between them and the Porte. They propose that he should be a Mussulman. The Porte always requires that every body of rayahs should have some responsible chief. The patriarchs are so to the Christian communities. The idea of the seceders is, by obtaining a head for themselves, to be acknowledged as a distinct sect. They will call themselves 'Protestant Armenians,' or 'Armenian Gospellers.' I do not use this last word in contempt, but I think that their proceedings are so contrary to the manifest commands of the word of God, that 'evangelical' would convey a very wrong idea of their views and doings. Neither are they 'Protestants.' The movement has nothing to do with the pope or popery. Besides, they have themselves discarded the name, which they may well desire to do, for in the East it is generally supposed to mean 'infidel.' The term has never been used concerning them by the Armenian Patriarch, 'for,' as he said to me, 'I know its true meaning, and in that sense I am a Protestant. Whether the effort to obtain a head will succeed, is more than I can say. Some Armenians seem to desire it, thinking that it would cleanse the Church of many who are enemies to it and to all religion, for you must know that in the Eastern communions, all who have been baptized are considered as members of the Church, and treated as such, whereas with us how many there are who have been received into the Church by baptism, of whom the Church practically has no cognizance. But here the dissolute and profane are thus recognized and counted until they are formally expelled. A schism, therefore, which would draw away such, would, in the Eastern Churches, be reckoned as so much lost to the communion. With us, it would not be felt at all, the Church being unconscious of their membership, and, in fact, knowing nothing about them,—I mean practically and really, for in theory and according to the law of baptism, she would acknowledge them as formally members, not being actually expelled.

Yours faithfully, HORATIO SOUTHGATE.

* An unmarried presbyter. The Bishops are taken from this class, which consists both of priests who have never married, and widowers.

† Take for example our own 33d Article or the Cambridge Platform. The latter says, (chapter xiv.,) the "Church is to refrain from all member-like communion with him, [the excommunicated offender,] in spiritual things, and also from all familiar communion with him in civil things, further than the necessity of natural, domestical, or civil relations do require; and are, therefore, to forbear to eat and drink with him, that he may be ashamed.' The texts referred to are the same that the patriarch has quoted in some of his documents, Matt. xviii. 17; 1 Cor. v. 11; 2 Thess. iii. 6, 14.

LORD BROUGHAM'S THEOLOGY.—(To the Editor of the *Times.*)—Sir,—Of all the extravagancies of Lord Brougham, of all that eccentric Lord's defiances of propriety, none has yet come up to his outrageous conduct in the House of Lords when evidence was given on Matthyssons' divorce bill.

On Thursday last a Chinese woman named Kowhan was called as a witness, but having been sworn on a former occasion, she declined to be sworn again, on the ground that "her gods" would be displeased with her if she took a second oath. Lord Brougham, as well acquainted, of course, with the mysteries of Bhuddist theology as with every other branch of true and false science, assured her through the interpreter that "her gods" would not be displeased *with her*, but that if they felt any displeasure it would be with the Lords who insisted on her taking the second oath. His reference to the breaking of a saucer as an essential ceremony, the authoritative tone in which he revealed the will of "her gods," and possibly an impression of awe resulting partly from his look and partly from a threat of committal in case she continued contumacious, had the effect intended, and she took the second oath.

When she was called in on Friday—

"Lord Brougham desired the interpreter to tell her that now she has been sworn, if she does not speak the truth, HER GODS WILL PUNISH HER.

"The interpreter then made her acquainted with the noble and learned Lord's remark.

"Lord Brougham.—Now ask her *who are her gods.*

"In reply, she said, through the interpreter, that *the chief was Bhudda.*

"Lord Brougham.—TELL HER THAT BHUDDA WILL PUNISH HER MOST SEVERELY IF SHE DOES NOT SPEAK THE TRUTH; *and that she will* ALSO *be punished in this world if she does not speak the truth.*

"This observation being explained she replied, in Chinese, 'I will speak the truth.'"

Comment on this is almost superfluous. It is impossible to read this brief statement of what took place in the House of Lords—in the highest tribunal of a Christian country—in the implied presence of all the Lords Spiritual and Temporal—and (by means of the press) in the face of the whole civilized world, without feeling that as gross an insult has been offered, not only to common sense, but to Christianity, as it was in the power of any single man to perpetrate.

Lord Brougham either believes in Bhudda, or he knows that that is the name of a false god, and that the belief in the existence of such a fancied being is a damnable delusion. I will not assume, without further evidence, that he believes in Bhudda. I will give him the credit of disbelieving the false gods of the Chinese. What amount of reprobation, then, is sufficient to apply to him for having, when occupying the sacred seat of justice, and officiating as one of the supreme Judges in the highest Court of a Christian country, deliberately and with purposed repetition, told a heathen witness the foul and awful falsehood "THAT BHUDDA WILL PUNISH HER MOST SEVERELY IF SHE DOES NOT SPEAK THE TRUTH?"

Lord Brougham, speaking as the representative of "the Lords Spiritual and Temporal in Parliament assembled," and addressing a benighted heathen, judicially recognizes the existence of a false god, and attributes to that false god the power of deciding on her future state for reward or punishment! If this be not a contemptuous denial of Christianity by one who is, by position and courtesy, a Christian Judge, it is difficult to imagine in what mode such a denial could be made.

The only excuse which I can imagine to be attempted for Lord Brougham is, that he employed the most direct means in his power to insure the truth being spoken by the witness. If the end will *in all cases* justify the means, but on no other supposition, Lord Brougham may possibly be acquitted; but I deny that, even on such a supposition, he can be acquitted. Our law, recognizing the universal obligation on the conscience of an oath, and holding that "the nature of an oath is not at all altered by Christianity, but only made more solemn from the sanction of rewards and punishments being more openly declared," permits a heathen to take an oath in that mode which he considers most binding on his conscience. It is not *the* TRUTH OF HIS BELIEF, but *the* FACT *of his believing* in the existence of a Deity who will punish him in a future state if he swear falsely, of which the law takes notice. Mr. Justice Buller laid it down that the proper question to be asked of a heathen witness is whether he believes in God, the obligation of an oath, and a future state of rewards and punishments. It was left for Lord Brougham to add to the ordinary sanction of an oath taken by a heathen witness his solemn judicial assurance that Bhudda is a deity, and will in a future state punish perjury. It was left for him to afford the contrast between a conscientious heathen, fearing to displease her false gods by taking a second oath, and a nominally Christian Judge, in the exercise of his most solemn functions, setting at defiance, wilfully and without the shadow of an excuse, that Christianity which he is presumed to profess. I am, sir, yours, N. P.

* This is a common saying among Orientals. It is of Mohommedan origin.

Domestic Intelligence.

From the Calendar.

CONNECTICUT.—*Mr. Editor,*—I have to request of you the favor of the insertion of the following communication in the Calendar, which I send you in accordance with the Resolutions recorded below.

At a meeting of sundry members of the *Senatus Academicus* of Trinity College, Hartford, holden in the Choir-room of St. John's, on the 7th of August, 1846, the Rev. Dr. Jarvis was called to the Chair, and the Rev. J. Williams was appointed Secretary.

The following Resolution was, after some explanatory statements as to the object of the meeting, introduced and unanimously adopted:—

Resolved, That a Committee be appointed by nomination, to confer with the proper authorities of Trinity College, as to the expediency of establishing in connexion with the College, a Society to be called ——— ———, for the advancement of Church Architecture: that this Committee do draft a set of rules for the regulation of such Society; that they take such other preliminary steps as shall be deemed by them expedient in forming said Society; and that they report at an adjourned meeting to be holden in Hartford, at such time during Commencement Week in 1847, as they, the Committee, shall designate.

On motion,

Resolved, That this Committee shall consist of seven persons—which number was, by subsequent motions, enlarged to ten.

The following persons were duly appointed to constitute such Committee:—Rev. Messrs. S. F. Jarvis, D.D., LL. D., J. M. Wainwright, D.D., N. S. Wheaton, D.D., Rev. Messrs. W. Ingraham, Kip, M. A., Professor Jackson, M.A., J. Williams, M.A., A. C. Coxe, M.A., and Messrs. D. B. Douglass, L.L. D., Robert Ralston, Esq., and George Sumner, M.D.

On motion,

Resolved, That any five of this Committee shall constitute a quorum for the transaction of business, after all the members have been duly nofified of their appointments.

On motion,

Resolved, That the Secretary publish in The Calendar the proceedings of this meeting, with any accompanying statements which he may think necessary.

Adjourned till the time above designated.

JNO. WILLIAMS, Secretary.

To enlarge upon the advantages of such an Association as the one contemplated above, can hardly be needful; and to say any thing concerning its proposed form and sphere of action, might be improper for an individual, and would at any rate be premature.

Two observations, however, to guard against misunderstanding, it may be well to make.

Although the movement toward such an Association has originated with members of Trinity College, and it is designated that its head quarters should be at that Institution, it was never intended that membership should be limited to the graduates of the College. On the contrary, the hope is indulged, being indicated indeed in the appointment of the Committee, that many, very many, in no wise connected with the College, may become members of the Society. Such a Society must always have some place of deposit for models, plans, books, and other collections; which place would seem most properly provided for, by designating some College, as the head-quarters of the Association. Thus not only providing an accessible and secure deposit for the treasures of the Society, but affording facilities and inducements for attending its meetings, and fixing its position where its objects will be duly estimated, and its interests carefully fostered.

The operations of such a Society, must of course be mainly directed toward fostering sound and correct taste in Architecture. It can assume no dictation, nor indeed hope to accomplish much beyond advancing Architectural study and knowledge, unless by freely opening its stores to all persons engaged in the erection of Churches, to be used by them at their own discretion. Its work must be elementary, and occupied with the fundamentals of correct knowledge and Architectural principles; and can be only very slightly concerned with laying down rules or directions for immediate and actual use. J. W.

AUGUST 17, 1845.

Mr. Editor,—I do not see that you have corrected one omission in your record of the Degrees at Trinity, which I venture, therefore, to point out.

The Rev. William B. Corbyn, Rector of St. Mary's, Manchester, and M. A. of Yale College, was admitted *ad eundem*, on due nomination from Convocation.

As this Rev. gentleman was the winner of Bishop Berkeley's prize at Yale, the members of Trinity gave him the more hearty welcome to the College which Berkeley desired to see; though that prelate died without even a prospect that others would ever enjoy the sight.

A MEMBER OF THE CORPORATION OF TRIN. COL.

WESTERN NEW YORK.—*Episcopal Visitation.*—Tuesday, August 18th, Christ Church, Manlius. Morning Prayer by the Rev. Mr. Davenport of Oswego, the Lessons by the Rev. Mr. Stone of Oxford, the Sermon by the Rev. Mr. Gregory, and the Confirmation Preface by the Rev. Mr. Gallagher. Four were confirmed. The Rev. Mr. Pise, Jr., minister of the parish, was admitted to priest's orders, being presented by the Rev. Mr. Appleton. The Rev. Messrs. Appleton, Davenport, Goodale, Gregory, and Stone united in laying on of hands. The Rev. Messrs. Weber and Foote were present. Trinity Church, Fayetteville, Evening Prayer by the Rev. Mr. Stone, the Lessons by the Rev. Mr. Foote, the Sermon by the Bishop, and the Confirmation Preface by the Rev. Mr. Appleton. Two were confirmed.

The Standing Committee, at a meeting, August 18, recommended for Priest's Orders the Revs. J. H. Norton, C. H. Platt, and H. Stanley, Deacons.

OHIO.—*Convention.*—The Annual Meeting was held in St. Peter's Church, Delaware, August 6th. About 40 of the clergy attended. Morning Service was held and a Sermon preached by the Rev. A. Phelps of Hudson, after which the Convention was organized. The Bishop's Annual Address was read at 2 P. M. Confirmations during the year, 175. The subject of altars was discussed by the Bishop at length. He argued for the table form, and examined the matter historically as well as doctrinally. The altar form he maintained came in together with corruptions in the doctrine of the Eucharist. At the Reformation altars were removed and tables substituted. On Queen Mary's accession altars were replaced. Under Elizabeth the table was again restored. A partial return to altars was made by Laud and his followers, but tables continued to be used until the Tractarian movement. The Bishop announced his determination not to consecrate any church which should contain an altar. The Diocesan Institution at Gambier is reported as being in a flourishing condition. The Convention, by a vote of two to one, passed a resolution requiring the Bishop to ordain Deacons under the provisions of Canon VI. of the General Convention. Much discussion took place upon this. The Bishop's residence is to be removed from Gambier to Cincinnatti, and the Convention resolved to make up his salary to the full amount, $2000, $500 of which for the last few years he has relinquished. The Convention adjourned on Sunday, the 9th, after Evening Service. A parting address was delivered by the Bishop, and the 145th hymn sung by the clergy and people.

Episcopal Acts.—Friday, August 7th, St. Peter's Church, Delaware, in which the Convention was assembled, was consecrated. It is built of limestone and black walnut, 80 feet by 46, including the tower, and has a bell and organ. Its cost was $10,500 The letter of endowment was read by the Rev. E. H. Canfield, the Rector, the sentence of consecration by the Rev. G. S. Davis, Morning Prayer by the Rev. A. F. Dobb, and the Lessons by the Rev. W. W. Arnett. The Bishop preached the Sermon from 1 Chron. xxi. 1. It is understood to be meant for publication in a series, of which that on "The Holy Catholic Church," will be the first. Sunday, in the same church, 8 persons were ordained Deacons, viz., Messrs. Arey, Taylor, Du Bois, Thompson, Miller, Lewis, Clotworthy, and Cracroft. Also 2 Deacons were ordained Priests, the Rev. E. H. Canfield, and J. Rice Taylor. The Rev. W. A. Smallwood and J. Muenscher assisted in the Service. Prof. Smith of the Theological Seminary presented the candidates for Deacon's orders, and the Rev. S. A. Bronson, President of Kenyon College, the candidates for the Priesthood. The Sermon was by Professor Smith, from Romans i. 16. The next Tuesday the Bishop consecrated St. Paul's Church, Columbus.—*(Abridged from Church Times and Episcopal Recorder.)*

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 359 Fourth st., and 3, 129th st.
Anthon, D.D., Rev Henry, 2d Avenue. corner of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Hart, Rev. A. Bloomer, 5 Mercer street.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d ave.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Leavenworth, Rev. Thaddeus M., Williamsb'g, & 20 John
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, cor. of Lexington av. and 27th. st.
McVickar, Rev. Henry, 8 College Green.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev, James, 70 East Nineteenth st., near 4th Av.
Morgan, Rev. John, 170 Broadway.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 W. Twentieth-st.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, cor. Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 165 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 458 Houston street.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D. Rev. Bird, Theological Sem., Chelsea

BROOKLYN.

Beare, Rev. Henry M.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington av., near Fulton Ave
Fish, Rev. John F
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston streets.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Clerical Changes.

The Rev. C. T. Peake having removed from Pensacola, Florida, to Eutaw, Green county, Ala., desires that all letters and papers for him may be addressed accordingly.

Rev. B. W. Morris, to St. Matthew's Church, Sunbury, Northumberland county, Penn.

To Correspondents.

"Mastix" and "Camden" in our next.

Died.

Suddenly, at Sing Sing, N. Y., on the morning of the 22d, Inst., James Smith, Esq., Counsellor at Law, formerly and for many years one of the Wardens of Ascension Church, in this city, and from the organization of the Parish, one of the Vestrymen of St. Paul's Church, Sing Sing.

Calendar.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

Notices.

All Saints' Church.—During the repairs of this Church, the Sunday services of the parish will be held in the large chapel of the Rutger's Female Institute, Madison street, near Clinton, at the usual times of half past 10 o'clock, A. M., and half past 3 o'clock, P. M.

September 1, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights,* will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.

July 25, 1846.

DIOCESE OF VERMONT.—*The Annual Convention* of this Diocese will be held in Immanuel Church, Bellows Falls, on Wednesday, the 16th day of September, at 9 o'clock, A. M. A. K. PUTNAM, Sec'y.

Bellows Falls, Vt., Aug. 19, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, Jr., Agent.

Correction.—In the advertisement of "Church School," &c., top of 5th column, last page, for 103, read 108 Twentieth street.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 25th August, the Treasurer has received the following contributions:

From Rev F C Brown, Peru, Ind, $5; from a Churchman at Brooklyn, L I, 105; monthly collection, St Paul's, Detroit, Mich, for August, of which 3 is for Michigan, 24 24; Christ ch, Brooklyn, L I, for the Jew's chapel, 36 75; the savings of two little children, 1. Total, $171 99.

THOMAS N. STANFORD, Treasurer,
New York, September 1, 1846. 139 Broadway.

The Treasurer would lay before the Church the appalling fact, that the debt to him amounts at the present moment to upwards of $2000, and that at least $12,000 more will be required on the 1st of October, for the half year's salary then due to the Missionaries. If the Church can rest easy under such circumstances, the Treasurer *cannot.*

Foreign Missions.—Since his report of August 25th, the Treasurer acknowledges the receipt of the following amounts:

From Horace Binney, Jr, Phil, annual subcription for Constantinople, 25; S school, Trinity ch, Newport, R I, half year's payment for education of Francis Vinton and Salmon Wheaton, Africa, 20; a member of Christ ch. Middletown, Ct, for Africa, 1; Constantinople, 1; Athens, 1—3; Rev C W Fitch, Jackson, Mich, Constantinople, 1. Total, $49.

J. SMYTH ROGERS, Treasurer,
New York, Sept. 1, 1846. 69 Wall street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 11th ult., the following contributions, viz.—

From Zion ch, New York, Rev Richard Cox, monthly offerings, $23 07; Grace ch, South Oyster Bay, Rev Wm A Curtis, 7. Total amount, $30 07.

C. N. S. ROWLAND, Treasurer,
September 1, 1846. 55 Water street,

California Expedition.—Dr. McVickar is very actively engaged in supplying the Regiment with religious and valuable books. On Saturday, he supplied each man with a Bible and Prayer Book. The following are among the contributions:—

Acknowledgment.—The undersigned has received, and would hereby acknowledge, on the part of the officers and men, contributions of books for the formation of a permanent library for the California Expedition, from the following publishers:—

Messrs. Wiley & Putnam,
" D. Appleton & Co.,
" Mark W. Newman,
" Saxton & Miles,
" Stanford & Swords.

Besides Bibles, Prayer Books, and Tracts, for distribution among the men, from the following Societies:—
New York Bible Society,
New York Bible and Common Prayer Book Society.
Bishop White Prayer Book Society, of Philadelphia,
Protestant Episcopal Tract Society,
American Tract Society,
Sunday School Union.
Also, from private contributors:—
Robert B. Minturn, Esq., $25.
Rev. Gordon Winslow, $5.
Rev. R. T. Huddart, books.

Any further contributions for that regiment in particular, or the troops generally, may be directed to the care of the undersigned, and sent (if books) to the Government landing, Castle Garden.

JOHN M'VICKAR, Chaplain at
Fort Columbus, Governor's Island.

Advertisements.

SCHOOLS.

NEW YORK HIGH SCHOOL,
FOR THE EDUCATION OF YOUNG LADIES,
259 *Greene street, between Clinton and Waverly-Place, near Washington Square.*

THIS INSTITUTION, under the management of Professor and Mrs. VILLEPLAIT, who are aided by the most accomplished assistants, will open for the reception of pupils on Monday, the 7th of September.

For further particulars see Circulars, which may be had at the office of this paper, 12 John street, or at the Institution. Sept. 5—6t$

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.
College Point, N. Y,

CHURCH MUSIC.

A GENTLEMAN AND DAUGHTER wish situations in an Episcopal Church Choir, as Bass and Second Treble, have been a number of years attached to Church Choirs as amateurs, and now desire a moderate compensation if approved of, after trial. Refer to Floyd Smith, Esq., Churchman office. Sept. 5—4t

WANTED, a situation, a young (married) man, student of Trinity College, Dublin, who for the last few years has devoted his time to the education of youth in the Classical and Mathematical branches, &c.—has also had some experience in business. Would be satisfied with a moderate compensation, employment being the main object.

The best references given. Address P. D. T., at this office. Sept. 5—4t*

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.

Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. She will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.

WILLIAM ASHKETTLE.

September 5—yly

Church Publishing and Bookselling Establishment.

Having purchased the stereotype plates, copy-rights, and stock of the following valuable works, recently pnblished by JAMES A. SPARKS, the undersigned can now supply all orders for the same, on liberal erms.

PLAIN SERMONS, 2 vols. 12mo., containing 72 Practical Sermons on various topios. Price $1 50.

CANONS OF THE CHURCH: The definitions of Faith, and Canons of discipline of the six Œcumenical Councils, with the remaining Canons of the code of the Universal Church. To which are added the Constitutions and Canons Ecclesiastical of the Church of England, and the Church in the United States. Price $1 25.

POINTED PSALTER. The Psalter or Psalms of David pointed for chanting, together with the Canticles of the Church, from the Morning and Evening Services.

☞ H. M. O. & Co. have now at press a new edition of the above, which will be ready in a week. Price reduced to 50 cents.

GREGORIAN CHANTS. Price 50 cents.

HAY ON BAPTISM. A Treatise on Baptism, by the Rev. Alexander Hay. Price 25 cts,

Recently from the Press,

Bishop Horne's Complete Works, 2 vols. 8vo., muslin, $5,00.
Bishop Horne's Discourses, &c. &c. 8vo., $2 50
Bishop Horne's Commentary on the Psalms, 8vo,, $2 25.
Bishop White's Opinions on Theological Points. 18mo. 56 cents
Household Liturgy, by Prof. Henry, 16mo. 37 1-2 cts.
Doctrine of the Cross, 16mo. 50 cts.
Devotions for the Young, square, 16mo. 25, 37 1-2, and 50 cents.
Young Churchman Catechised, 18mo., 25 cts.
Sacra Privata, by Bishop Wilson, 18mo., 31 cts.
Self-Examination, 6 1-4 cts.
Wild Rose, 32mo., gilt, 37 1-2 cts.
Walton's Lives, 12mo., bound, 50 cts.

In a few days.

Christian Shepherd Guiding the Lambs of his Flock.
Vestry-Room Desk and Pew Calendar for 1847.
Altar Tablets.

HENRY M. ONDERDONK & CO.,
September 5. 25 John street.

THE CHEAP ANCIENT AND MODERN BOOK STORE,
62 *John street, in the Basement.*

THE Subscriber returns thanks to the professional and scientific entlemen, and the literati generally, who have so nobly patronized him since he opened the above establishment. He begs to announce that he has greatly increased his stock since his last *pronunciamento*, and adheres strictly to the system of having but one price, selling for cash, and charging the smallest profit the business admits of. He now offers to a discerning public, at prices entirely below what any other will sell for, 5000 vols. in Theology, Divinity, &c., among which are 600 vols. of the most famous sermons in the language, any one of which is sufficient to establish a first rate reputation for a young clergyman; 300 vols. in every branch of Moral Philosophy; 100 vols in Natural Philosophy and the exact sciences; 500 vols. Agriculture, Horticulture, Botany, and every subject relating to land, plants, and animals; 900 vols. Law Books; 600 vols. Medicine; a large collection of the Greek and Latin Classics, together with Hebrew, French, German, Italian, and Spanish books; 5000 vols. miscellaneous literature; a large collection of voyages and travels; rare books on abstruse, curious, and out of the way subjects; Commentaries on the Bible; American History and Archiology; Encyclopedias; old Folios of the divines of the 15th and 16th centuries; 2000 juvenile books. A large assortment of blank books, setts and odd vols. of the most celebrated periodicals, both religious and secular, and an immense mass of vocal and instrumental music, which, as before advertised, he will sell at less than one half the lowest price charged by the very cheapest seller in the city. His stock of Classical, Mathematical, and English school books is extensive, and at much lower prices than the same can be had at any other store.

Sept. 5—6t$ JOHN DOYLE.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXIII.

"*Question.* What is thy duty towards God?

"*Answer.* My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honor His holy name and His word, and to serve Him truly all the days of my life."—*Church Catechism.*

The first duty here enumerated is to *believe in God.* This is the spring of all religious duty, and is much more comprehensive than seems to be imagined by many who would shrink from the imputation of not conforming to it. Belief in God may appear to be so much a matter of course as hardly to admit the possibility of dissent. But although an acknowledgment of the existence of the Deity, and of His creating power and governing providence, is necessarily connected with the belief required in Scripture, it is far from constituting the whole of it. Before the Christian can be said, in the full Gospel sense, to believe in God, he must acknowledge Him as of the nature and attributes, and having accomplished the acts, ascribed to Him in the revelation He has given of Himself. He must assent to the doctrine of a Trinity of Persons in the Unity of the Godhead; of the mediation of the Second of those Persons as the Redeemer and Intercessor of mankind, procuring by His atonement our only hope of pardon and the divine favor; of the agency of the Third Person in our regeneration, and in renewing and sanctifying our hearts, and enabling us to work out our salvation; and of the great method of mercy by which God has been pleased to appoint, commission, and act through, His Church, and the ministry therein set as His ambassadors and representatives, in all that concerns His dealings with men in the promotion of their spiritual and eternal welfare.

It is a great delusion to suppose that differences on the subject of belief in God are of little moment, provided due attention is paid to the morality of the Gospel, and to the indulgence and encouragement of such mental frames, tastes, and sensibilities, as to individual judgments may seem proper and sufficient. The required belief in God is disciplinary. Its movements must all be in simple submission to the teaching, and the whole teaching, of the divine word. Not what is thought best or sufficient, but what is required, should be its rule—not what is simplest, but what is most comprehensive of God's declared will. If in the belief thus demanded of us there are truths so far transcending the powers of human discovery and comprehension, or so far above or beyond what man would of himself think needful, as to require the entire subjection of human judgment, this is but a wholesome moral discipline, fraught with salutary warning of our imperfection and dependence, and of the infinite nature and supreme authority of our divine Lord. It calls for an intellectual submission and devotion more accordant with the relative connection of man and his Maker than any that mere outward conformity can evince. Most seriously then does it behove us to beware lest by doubts, objections, or oppositions, we resist this salutary influence, and thus fail in the integrity of the cardinal duty that we *believe in God.*

The second enumerated particular in our duty to God, is "*to fear Him.*"

The fear of God, as an evangelical grace, must not be of a slavish character, or an involuntary and extorted emotion; nor should it be made a chief motive in our religion. God is not a hard and cruel master. He does not delight in punishment, and would not have His people serve Him from terror. But He *is* a God, for fear of whom the impenitent may well tremble, at whose frown distress and anguish will come upon them, and the execution of the sentence of whose wrath will occupy eternity. If then mercy cannot draw, or love constrain, or eternal interests engage them, let them be moved by fear; and knowing the terrors of His wrath who is too pure to abide iniquity, and too holy and just to suffer it to go unpunished, let them dread to continue in disobedience, and risk its tremendous and interminable consequences.

But although fear may often be a leading motive in first arousing a sinner to a sense of his danger, and urging on him conviction of the duty of turning to the Lord in newness of heart and life, it should hold but a subordinate rank among the principles on which the Christian life is to be *prosecuted.* It may indeed always exert a wholesome influence as a restraint upon the indulgence of the waywardness and corruption from which our nature is never, in this world, entirely exempt, and as giving perpetual warning of the consequences of declining from our steadfastness. Keeping in view the danger, it may increase our sense of the guilt of sin, and strengthen our resolutions and endeavors to avoid it. It may be very profitable too as an inducement to the awe and reverence in which the Christian should ever live of the Divine Majesty, as in all his demeanor and conversation, so especially in whatever appertains to immediate acts of religious homage and service. It should be the fear, however, not of a vassal, dreading a tyrant's hand, but of a child, revering the authority, will, and power, of a fond and beloved Parent, and fearing the cons quences of disobedience, with a regard, not so much to the danger, as to the shame and ingratitude, of offending One so kind and merciful.

But more prominent in the Christian's mind, more effective as a rule of action, and always dearly cherished by him, should be the "*love*" *of God.* This pure and noble principle easily gains the chief control and influence over every ingenuous and well regulated mind. It is founded on the most just and perfect claim that can possibly exist. For it is the claim of Him who gave us our being, and is the gracious Bestower of all the good and comfort that we enjoy, the merciful Withholder of much of the ill that we deserve, and the kind Deliverer from dangers that surround or threaten us; of Him who so loved us that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life; and who, thus providing in the sacrifice of the Lamb of God, the means of escape from the penalty of our sins, gives also, by His Holy Spirit, ability to perform the conditions on which the benefits of that sacrifice will be conveyed; of Him who has blessed us with the invaluable instructions and rich consolations of His Holy Word; reserves for His faithful people the everlasting joys and glories of His kingdom above; and amidst all the trials and sorrows of their journey thither, protects them by His power, guides them by His love, and comforts them by His tender mercies. This is He whom we are to love. Surely we will render the most affectionate, grateful, and cordial obedience to that rule of loving God which the Church receives from her divine Lord, that it be "with all" our "heart, with all" our "mind, with all" our "soul, and with all" our "strength." "With all" our "*heart*"—so that nothing shall rival it in interest, in willingness, in cheerfulness, and in affection. "With all" our "*mind*"—with an understanding deeply engaged in so bounden an obligation; a reason loving to find perpetually recurring motives for so welcome an offering, and new ways in which it may be rendered; and a memory delighting to recall, and gratefully treasure up, every thing that bears witness to the love of God. "With all" our "*soul*"—enlisting the choicest of our faculties, and the warmest of our affections. "With all" our "*strength*"—earnestly, devoutly, and faithfully seeking, in the ways of God's appointment, that spiritual power which the Holy Ghost imparts, and honestly exerting it in the consecration of the whole character and life to Christ's requirement in His memorable test of Christian sincerity, "If ye love Me, *keep My commandments.*"

How degrading, how infinitely dangerous, the contrast to this reasonable service, presented in their case who debase their nature and corrupt their souls by alienating their affections from God, by devotion to sinful courses, and by vassalage to the great enemy of all good! To that enemy it surely is right that they be given over. He is the master of their choice; and they must be made to feel the power that he can exercise over his servants. He was a liar from the beginning. All his promises of enjoyment are but malicious deceptions, of which multitudes of his devotees will not suffer themselves to be disabused until it is too late forever.

And with regard to many who are disposed to felicitate themselves on the avoidance of gross and glaring departures from the divine law, where is their Christian consistency who, professing the love and service of God, bestow their main regard, and waste their chief strength, on the world, its pleasures, honors, pursuits, or profits—heart, mind, and soul being herein wrapped up, save a little, miserable, unworthy remnant, which they will presume to offer to their Maker? Grant them whatever they may have of religious habits; give them all the credit of the forms of Godliness which they may at times assume;—to themselves may be left the comparison of what they know of themselves, with the law of the love of God which is now before us. Worldly pleasure or profit calls, and so does religious duty: Which do they rather heed? For which will they most gladly incur inconvenience and difficulty? Did ever the reader hear the language on this and kindred subjects, of one about yielding to the stroke of death? Was he ever the depository of such a one's estimate of the comparative claims of God and the world? Did he ever see the *death* of one on whose mind that right estimate was forced too late forever? Let him beware lest such a death come upon himself when least expected.

As a natural and proper expression of faith in God, and the fear and love of Him, we are further called "*to worship Him.*"

This duty is often and earnestly pressed upon us in Holy Scripture, and has witness of its propriety, utility, and blessedness, in the best principles and affections of our nature. An essential part of its faithful discharge is *private devotion,* frequently and statedly observed. Without this the Christian life cannot be sustained, faith be kept pure and active, nor the fear and love of God be duly experienced and duly influential. It is a divinely constituted means of spiritual, temporal, and eternal good; and will operate as a powerful restraint upon the depraved and wayward propensities of our fallen nature. The Christian who often retires for devout and humble communion with his God, cannot be long under the undiscovered influence of improper passions, tempers, or affections, or long in danger of yielding to temptation. For besides the natural effect of prayer, attended with any degree of seriousness, to produce a holy and spiritual frame of mind, it is the chief of the appointed means of that supernatural grace whereby alone those passions, tempers, and affections, may be subdued, and temptation overcome.

Public worship is a branch of this duty, positively required in Scripture, largely conducive to the glory of God, and the interests of religion and morality, the source of the most invaluable individual, social, and public blessings, and a very especial means of preparation for heavenly happiness. It should therefore command the Christian's attention, not merely for custom's sake, or as a matter of form, but with willing, cheerful, and unreserved devotion; and under the full influence of evangelical faith, fear, and love. No excuse from its discharge should be admitted which would not be an allowed hinderance from any engagement or exercise, however pleasurable, profitable, or inviting; or of which we do not in our conscience believe, that it will be meet to be offered at the judgment of the great day, with the hope of there finding acceptance. The question we should ask ourselves is, not how often we *must* engage in public worship, but how often we can enjoy the benefit and privilege of doing so; for that heart cannot be right in the sight of God, which feels not deeply that it *is* a blessing and a privilege, to which nothing of this world can be compared, to find a sanctuary from the world in the place of the Church's solemn audience with the Deity, and of her delivering to men His messages, and bestowing upon them, in the ministrations whereunto she is divinely appointed, the blessings of His grace, mercy, and truth, in Jesus Christ. The sense of this, duly cherished in the heart, will be manifested in the deportment. It will also move to efforts of proportioned zeal and largeness to sustain the due celebration of public worship, to provide it for the needy, and to give all practicable extension to its unspeakable blessings.

Connected with this subject, is the particular injunction of the fourth commandment. The religious observance, according to that commandment, of one day in every seven, is a most important part of Christian duty, and in its legitimate practical bearing, a fundamental requisite of the divine law. The particular day, as appears from the New Tsstament, interpreted by that soundest and best rule, primitive Catholic tradition, is the first in every week. This appointment was made by Jehovah at the creation, and as set forth in the inspired record of that stupendous event, seems clearly to be a primary and essential condition, for all the world, in all its generations, of man's enjoying the blessings for which he was placed on earth. And as the great captivity and sufferings of Israel of old had an express and special reference to their sins in regard to the Sabbath; so may we reasonably believe that until the world returns to due allegiance to this great law, under which it was immediately and permanently placed, divine malediction must rest upon it. In confirmation of this, every honest and unprejudiced observer knows, that in proportion as the Lord's day is observed or disregarded in any community, in that proportion are its virtue, peace, and prosperity, or the reverse. Every such observer knows that civilly, socially, and domestically, a greater curse cannot befall a people than the neglect and violation of that holy day. Facts on this subject, which it is perilous to disregard, should go home to the heart of every one who would be the friend of his country and of his fellow men.

In the record, which the Holy Ghost has caused to be written for our learning, of the creation, and of the gift of the world for the use of man, there is a charter-provision, whereby God's ownership thereof, and the honor thus due to Him, and man's obligation to fealty, are to be, in all time, acknowledged. It runs thus:—"God blessed the seventh day and sanctified it;" that is, separated it from other days for holy purposes. Such is the meaning of the words in which Moses, as he was moved by the Holy Ghost, recorded this authoritative and solemn declaration of Jehovah's will. Each seventh day is to be separated from other days and kept sacred. A sound and willing mind has herein a rule of observance, the principle of which cannot be mistaken, and in the practical application of which the Christian can hardly go wrong if, as that holy day, in each week, is passing, he often asks seriously, and answers honestly, whether he is, in deed and in truth, spending it as if it were a day which God has withholden from him the right of spending as other days, and required him to spend as one holy to Himself. In determining this point, as in all other religious matters, the Christian should bear in mind the spiritual authority over men, in things pertaining to their salvation, which God has given to His Church. Humble and devout observance, therefore, of her rules and provisions for keeping this blessed and sanctified day, is a necessary part of the Christian's fidelity to Jehovah's appointment of it. In his retirement, too, in his family, and in his social intercourse, he should remember that the day is God's, by His severance of it from the rest of time, for religious purposes. Its observance is a condition on which man has received his portion of whatever good appertains to this world; of the due keeping of which condition he must expect to be called into judgment.

Family Prayer is an important part of the duty of worshipping God. It advances His honor; exerts a most favorable influence on the general interests of religion and the Church; is a rich source of spiritual benefit to individuals; promotes peace, harmony, mutual affection, and good will, in the household; leads to fidelity in the discharge of all domestic duties; and is a means of the divine protection and blessing of the domestic circle.

"*To give God thanks,*" is a delightful part of the duty of worshipping Him, which should engage the warmest affections of our hearts. We should love to recall all the good things which the Lord has done for us; to have our souls and all that is within us bless Him for them; and especially see that our thanks be not only with our lips, but in our hearts and lives, in giving up ourselves to His service, and walking before Him in righteousness and holiness all our days.

"*To put*" our "*whole trust in Him,*" is an obligation to our Maker growing out of our inability and utter dependence, and His sustaining, controlling, overruling, and superintending providence. In all our trials, He only is sufficient for our support and comfort. Whatever means we use for spiritual or temporal good, His blessing alone can make them successful. In the darkest mysteries of His providence, He sees with the eye of perfect foresight and infinite wisdom, and from causes which appear to us the most foreign and insufficient, and to threaten nothing but multiplied ills and sufferings, He can bring effects of the utmost importance, and fraught with the kindest and most merciful designs. Through all our perplexities and difficulties, He only is a sure and faithful Guide. In all things then, with the true devotion which will warrant humble *hope,* but also with the humility, resignation, and faithful improvement of our own moral agency, which will save it from being *presumptuous,* we should "put" our "whole trust in Him."

"*To call upon Him,*" may be regarded as including, besides the more stated worship before noticed, those frequent ejaculations, or pious breathings of the soul, by which, under an habitual sense of God's superintending providence, and in every circumstance of duty, danger, suffering, or enjoyment, it directs itself to God in a brief act of prayer, thanksgiving, or adoration. Thus may the heart be kept true to the fear and love of God, and derive spiritual improvement, and a means of still nearer communion with the Father of spirits, from every event of life. A salutary test, also, will be thus established, whereby to determine the innocence and Christian consistency of every act and course of life. For we may rest well assured, that any situation or circumstance, in which we are unfit or unprepared to lift up our hearts in an act of devotion to our Maker, is inconsistent with our Christian character, and dangerous to our Christian hopes.

"*To honor*" *God's* "*holy name,*" is the duty inculcated in the third commandment. It requires the utmost reverence for Him, and for whatever is connected with His honor and service. It so affects the heart of the true Christian as ever to exclude from it light, trifling, and worldly thoughts of God, and to impress upon all his acts of homage and worship, and his whole demeanor at times, in places, and on occasions, sacred to His service, seriousness and solemnity becoming His awful majesty.

One of the most grievous violations of this duty, is blasphemy, or speaking any evil or unworthy thing of the High and Mighty One. Another is perjury, or false swearing, in all its gradations of will and deed; and, as the same in character, falsehood in any shape. Common swearing, or the use of oaths and imprecations in common discourse, is a most wicked and presumptuous violation of this law, fraught with the most deleterious effects on individual, social, and public morals. Any irreverent use of the name of God, by drawing it into exclamations or jests, or lightly introducing it in common discourse, is also an offence against the command not to take His name in vain.

The "*honor*" *of God's* "*word,*" is to be shown in the diligent and serious study of it in private, and in constant and faithful waiting on the sacred services and exercises whereby the Church solemnly enunciates it, guides to the right understanding and application of it, and provides for the incorporation of its principles and spirit in acts of homage at the throne of the heavenly grace. This honor of God's word must be set forth by its thorough adoption in the regulation of the heart, character, and life. They offend against it who indulge in profane and irreverent citations of Scripture, or appeals to its authority otherwise than with great seriousness, in entire sincerity and integrity, and in such a spirit as may be hoped to be of the same heavenly source with its pure and holy pages. And then only can the honor of God's word be regarded as rightly cherished, so as to comport with thorough integrity of Christian character, and to be a reasonable ground of hope of a saving interest in its blessed doctrines and promises, when aid and encouragement, in full proportion to the ability given of God, are extended to the Church in all her legitimate provisions for spreading among men the knowledge of that word, and the blessed influences of its faith, piety, and charity.

This admirable synopsis of our duty towards God, sums all up at the close with what indeed includes every thing that can be said on the subject, and is the very best test of the possession of the true piety of the Gospel, the requisition that we "serve Him truly all the days of" our "life." The Scripture says that we cannot serve God, unless we serve Him *alone;* that is, so that nothing shall ever interfere with that service being all-controlling, shutting out every hinderance to it, and the rule and measure beyond which we dare not carry any affection or any compliance. We must serve God *truly;* and this is to be judged of by Him to whom all *hearts are open,* all *desires known,* and from whom *no secrets are hid.* We must serve God truly *all the days of our life.* Our probation is never at an end, or the salvation of the best of men secure, until death. Till then St. Paul tells us that even *he* could become a cast-away. And *few* indeed may be even *all* the days of our life. That day on which the solemn truth is here read may be the last one in this world to the youngest and healthiest of its readers.

B. T. O.

Reason was made to learn, not to teach. What the eye is to the body, reason or understanding is to the soul; as said the apostle, Eph. i. 18, having the eyes of your understanding enlightened. The eye is framed in such a manner as to be capable of seeieg; reason in such a manner as to be capable of knowing. But the eye, though ever so good, cannot see without light; reason, though ever so perfect, cannot know without instruction. Therefore the phrase, light of reason, is improper; because it is as absurd to make reason its own informer, as to make the eye the source of its own light; whereas reason can be no more than the organ which receives instruction, as the eye admits the light of heaven. A man may as well take a view of things upon earth in a dark night by the light of his own eye, as discover the things of heaven, during the night of nature, by the light of his own reason.—*Bishop Horne.*

COLONIAL BISHOPRICS' COMMITTEE.

THIRD REPORT.

The Committee appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, cannot commence their Third Report without an expression of joy and thankfulness at the progress which, by God's blessing, has been made in the great work since the time when it was committed to their care.

During the past year the important colony of New Brunswick, and the island of Ceylon, were constituted independent dioceses, by the erection of Bishops' sees at Fredericton and Colombo; and the Committee are happy in being enabled to state that Her Majesty the Queen has given her royal consent to the immediate subdivision of the diocese of Australia into three distinct bishoprics, by the establishment of one see at Morpeth, for the northern division of New South Wales, and of another at Melbourne, for the district of Port Phillip.

These new sees, which could not have been constituted but for a generous sacrifice of private interests on the part of the Bishop of Australia, will derive a considerable portion of their endowment from the Colonial Bishoprics Fund.

Thus, then, within the space of five years, which have elapsed since the "Declaration of Archbishops and Bishops" was signed at Lambeth, nine new sees have been erected. Of these, two—namely, Gibraltar and Fredericton—derive their endowments almost exclusively from the fund placed at the disposal of the Episcopal trustees; and four others, namely, New Zealand, Tasmania, Melbourne, and Morpeth, receive important assistance from the same source. The remaining three, namely, Antigua, Guiana, and Colombo, have been endowed by means of a different distribution of the funds at the disposal of the imperial or colonial government for ecclesiastical purposes.

The foregoing summary will show, that of the original design, as set forth in the "Declaration of Archbishops and Bishops," great part has been already accomplished; and the Committee have much satisfaction in reporting, that no less a sum than 15,000*l.* has been contributed towards the endowment of a bishopric (not originally contemplated) within the British possessions in the Chinese Seas.

Of this endowment fund, the sum of 5000*l.* has been most liberally given by two individuals (over and above their donation of an equal sum for the erection of a college;) 6000*l.* was raised by congregational collections in the diocese of London, under the authority of the Bishop's Pastoral Letter; a grant of 2000*l.* was voted by the Society for Promoting Christian Knowledge, and about an equal amount has been remitted to the Society for the Propagation of the Gospel by individual contributors. But a considerable additional sum will yet be required, and a special Committee has been named to collect such further funds as may be necessary to make a permanent provision for the see.

Of the colonies still remaining without Episcopal superintendence, the Cape of Good Hope and South Australia have been mentioned in preceding reports as presenting the strongest claims; and it would have been the duty of the Committee on the present occasion to renew the appeal on their behalf, had it not pleased God to put it into the heart of an individual member of the Church, by an exercise of almost unexampled liberality, to guarantee adequate endowments for a bishopric in each of those colonies.

It is well known that the Lord Bishop of Calcutta is using the most strenuous efforts to obtain a subdivision of his own enormous diocese, by the erection of a bishopric at Agra, for the north-western provinces. Such an arrangement is imperatively required for the welfare and extension of the Church of England in Northern India; while the recent wonderful spread of Christianity in the southern provinces of Tanjore and Tinnevelly must, ere long, force attention to the importance of sending forth a chief pastor for the special oversight of those infant Churches.

The Committee, before concluding their report, consider it a duty incumbent upon them to specify those other possessions of the Crown which, from their importance, as well as their distance from any existing see, appear to require resident Bishops. They are principally Sierra Leone, Western Australia, the Mauritius, and Prince Rupert's Land.

But it is obvious that a further subdivision will ere long be required in many of the existing dioceses; and even at present, the rapidly increasing population of Canada, taken in connexion with its vast territorial extent, demands for the efficient administration of the Church within that province, an addition of at least two Bishops.

Upon the whole, although the Committee do not look forward to an early termination of their labors, they cannot but regard the success which has hitherto been vouchsafed to them as an encouragement to persevere in the good work which they have undertaken, till the Church, by the Divine blessing, has been fully organized in every dependency of the British Crown.

This important end, however, cannot be attained without a strenuous and united effort on the part of the Church at home; and the Committee feel assured that they shall not call in vain upon the faithful members of that Church to help forward its extension, by their active co-operation and their continual prayers.

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J. LINCOLN.

Preachers would do eminent service to religion if, instead of laboring to prove plain points, which nobody disputes, such as the obligations of duty, they would employ their powers in stating its measures, discovering the various ways men have of eluding it, and showing them their conformity or non-conformity.—*Bp. Horne.*

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